Mennonite Year Book and Almanac

For

1900.

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N. B. GRUBB, Editor.

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Calendar Explanations and Notices.

ECLIPSES FOR THE YEAR 1900.

In the Year 1900 there will be three Eclipses—Two of the Sun and one of the Moon.

THE FIRST IS A TOTAL ECLIPSE OF THE SUN, May 28th, and visible as follows:

	Eastern States.	Central States.	Western States.
Eclipse begins	May 28th at 7 o'clock 15 min morn.	at 6 o'clock 35 min morn.	at 5 o'clock 55 min. morn.
Central Eclipse begins	" 28th at 8 " 17 " morn.	at 7 " 37 " morn	at 6 " 57 " morn.
Middle of the Eclipse	" 28th at 9 " 59 " morn	at 9 " 19 " morn.	at 8 " 39 " morn.
Central Eclipse ends	" 28th at 11 " 16 " morn.	at 10 " 56 " morn.	at 10 " 16 " morn.
Eclipse ends	" 28th at 12 " 38 " even.	at 11 " 58 " morn.	at 11 " 16 " morn.

☞ This Eclipse is visible in Western Europe, Northern Africa, the North Atlantic and Arctic Oceans, Greenland, North America and the Northern part of South America. The path of total eclipse which is about 50 miles wide crosses the North American Continent on a line bearing to the South-west from Norfolk, Va , to New Orleans and across the Gulf of Mexico and Mexico to the Pacific coast at a point near Cape Corrientes. Visible elsewhere as a Partial Eclipse.

THE SECOND IS A PARTIAL ECLIPSE OF THE MOON June 12th, at 10 o'clock, 40 minutes in the evening. Visible here but small and unimportant as only .001 part of the Moon's diameter is eclipsed.

THE THIRD IS AN ANNULAR ECLIPSE OF THE SUN November 22nd, at 2 o'clock, 25 minutes in the morning. Invisible here. Visible to Borneo, Sumatra, Australia, Southern Africa and the Indian Ocean.

In the Jewish Era the year 5661 commences at sunset, September 23rd, 1900.
In the Mohammedan Era the year 1318 begins on the 1st day of May, 1900.
Mercury (☿) is called the Governing Planet this year.

THE FOUR SEASONS OR CARDINAL POINTS.

Spring Begins ☉ enters ♈ March 20th, at 8 o'clock in the evening.
Summer Begins ☉ enters ♋ June 21st, at 4 o'clock in the evening.
Autumn Begins ☉ enters ♎ Sept. 23rd, at 7 o'clock in the morning.
Winter Begins ☉ enters ♑ Dec. 22nd, at 1 o'clock in the morning.

Movable Festivals.

Shrove Tuesday	February 27th
Ash Wednesday	February 28th
Good Friday	April 13th
Easter Day	April 15th
Ascension Day	May 24th
Whitsuntide	June 3rd
Trinity Sunday	June 10th
Corpus Christi	June 14th

Chronological Cycles.

Dominical Letter	G
Epact	29
Lunar Cycle or Golden Number	1
Solar Cycle	5
Roman Indiction	13
Julian Period	6613

EMBER DAYS.

1. March 7th
2. June 6th
3. Sept. 19th.
4. Dec. 19th.

☞ The Calculations in this Almanac are made to Solar or Apparent Time.

L. J. HEATWOLE, CALCULATOR.

DALE ENTERPRISE, Rockingham county, Virginia.

The Bible Readings.

The Daily Bible Readings found on our Calendar pages are those selected by the "International Bible Reading Assiciation," and are inserted by permission. The Association has an enrolled membership of 660,000, and is represented in sixty different countries. The list is issued in thirty languages. Sunday schools will find it a great advantage to form a branch of the Association inasmuch as the bond of membership will secure greater interest and regularity in the daily reading. Members are supplied with an ornamental card of membership containing a list of the readings, monthly leaflets containing brief hints on the daily portions and also quarterly illustrated circular letters. Branch secretaries also receive free a quarterly magazine giving news of the work in all parts of the world. The subscription for members of a branch of not less than ten members is three cents each annually. Circulars with full particulars will be sent free by either of the following honorary district secretaries:

MR. W. SHAW, 646 Washington street, Boston, Mass.
MISS H. B. CHADDOCK, 409 Hague St., West Hoboken, N. J.
MRS. DRURY LOWE, Box 41, Orlando, Florida.
MRS. R. W. SALTER, 25 S Mozart Street, Chicago, Ill
MR. F. A. FOSTER, 150 N. Cherry St., Nashville Tenn.

MEMBERSHIP.

Membership of the Association consists in agreement to read the daily Bible verses, and a subscription of One Penny per annum (Three Cents in Canada and United States), if member of a Branch, or Twopence Halfpenny (Six Cents) for individual members. Branches may be formed anywhere with not less than ten members. The topic of each week's study is the same as the International Sunday School Lesson, and each member is supplied with leaflets, containing hints on the daily readings, and with quarterly illustrated letters.

EXTRACTS FROM THE ANNUAL REPORT OF THE ASSOCIATION.

The ever increasing stream of literature of all kinds which flows through the land threatens to absorb the attention of the people and to thrust out of sight the things which are more important, though, in one sense, less novel. But even more dangerous just now seems to be the taste for sacerdotal superstitions, which we imagined had been abolished from British Christianity, but which of late have reappeared—not so much as foreign importations, but as if they were native to the soil. Our fathers fought these same evils literally to the death—and their weapon was the Bible. If we are to succeed in the renewed struggle, it must be by insistence on the Word of God as the only authority for faith and the supreme guide to acceptable worship.

Considerations such as these should help us to realize more and more the value of such agencies as the I. B. R. A., by which the Bible may be recognised as a book for home study as well as for the Sunday-school and Public Worship, and should stimulate us each to do our best to promote its success and spread the knowledge of it as widely as possible.

The year 1898 has been one of steady work and growth, but with little "history." During the year 632,000 English certificates of membership were issued, which was 12,000 in advance of 1897. This increase is less than usual, and there are several reasons for this which are not altogether unsatisfactory. It is, however, a substantial addition to the already splendid membership of our Association, and may, perhaps, be considered a satisfactory advance. But, remembering the large increases of previous years, our ambition to reach the million membership, and the wide and only partially occupied field which lies before us, it has been thought desirable to call up our energies in order to secure something better. The result is that for 1899 our membership shows an increase of 30,000 over the same date last year, with every prospect of being able to maintain, if not to increase it. We thank our noble band of devoted helpers for this response to our call, and trust that they may continue alive to every opportunity of enrolling new members.

During the year several additional district secretaries have been appointed in England, India, and the United States, from whose efforts it is hoped that there will follow in due course a proportionate increase of membership.

In every way the success of this work is a source of unalloyed satisfaction to all concerned and an incentive to earnest prayer that its spiritual influence may be felt in every part of the great field.

The fund devoted to the support of the Rev. R. Burges as Sunday School Missionary in India, and to assist in the provision of Sunday School Literature, has been well sustained by voluntary offerings of the members, the amount for the year being £600 19c. 11d.

1st Month. # JANUARY. 31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Mon	The Birth of Jesus. Luke 2: 1-9.	1	11 54	☽ S.	♐ 28	(1st) ☌ ☌ ☋	4	7 23	4 37
2	Tues	" " " " Luke 2: 10-20.	2	12 58	7 18	♑ 12	⊕ in Perihelion	4	7 23	4 37
3	Wed	Simeon's prophecy. Luke 2: 25-35.	3	1 55	8 9	♑ 26	☽ in Perigee	5	7 23	4 37
4	Thur	Mary's thanksgiving. Luke 1: 46-55.	4	2 50	8 55	♒ 9	☌ ☿ ☾	5	7 22	4 38
5	Frid	The Divine Word. Heb. 1: 1-9.	5	3 42	9 49	♒ 22	☿ sets 8 1 ♌	6	7 22	4 38
6	Sat	Divinity and humanity. 1 John 4: 7-14.	6	4 33	10 43	♓ 5	Orion souths 10 39	6	7 21	4 39

1. The Birth of Jesus. Luke 2: 1-16. 1st Sunday after Epiphany. Luke 2: 41-52; Rom. 12: 1-6. **Day's length, 9 hours, 18 min.**

7	**Sun**	The Saviour. 1 John 4: 7-14.	7	5 23	11 45	♓ 17	☌ ☿ ♄	7	7 20	4 40
8	Mon	The child Jesus visits Jerusalem. Luke 2: 40-52	8	6 14	Morn	♓ 29	(8th) ♄ rises 4 27	7	7 20	4 40
9	Tues	The Passover Feast. Deut. 16: 1-8.	9	7 6	12 47	♈ 11	☿ in ♉	7	7 19	4 41
10	Wed	The Father s business. John 5: 17-24.	10	7 59	1 38	♈ 22	Spica rises 10 15	8	7 19	4 41
11	Thur	The Jews astonished. John 7: 1-15.	11	8 52	2 37	♉ 4	Rigel souths 9 30	8	7 18	4 42
12	Frid	Value of Wisdom. Prov. 4: 1-13.	12	9 46	3 30	♉ 16	☉ so. 8 8, ☽ in ♉	9	7 18	4 42
13	Sat	The Wise Child. Prov. 23: 15-25.	13	10 38	4 36	♉ 28	☌ ♆ ☽, ♃ rises 2 34 ♋	9	7 17	4 43

2. The Child Jesus Visits Jerusalem. Luke 2: 41-52. 2d Sunday after Epiphany. John 2: 1-12; Rom. 12: 17-21. **Day's length, 9 hours, 26 min.**

14	**Sun**	Growing in grace. 2 Peter 3: 11-18.	14	11 29	5 47	♊ 11	Aldebarrn souths 8 44	9	7 17	4 43
15	Mon	The Preaching of John the Baptist. Luke 3: 1-9.	15	Morn.	☾ R.	♊ 23	(15) Sirius so. 10 50	10	7 16	4 44
16	Tues	" " " " " " Luke 3: 10-17.	16	12 17	6 4	♋ 6	☌ ☌ ☉	10	7 15	4 45
17	Wed	Malachi's prophecy. Mal. 4.	17	1 3	6 58	♋ 19	Regulus souths 1 45	11	7 14	4 46
18	Thur	John's testimony. John 1: 15-28.	18	1 46	8 2	♌ 2	☿ sets 8 13	11	7 13	4 47
19	Frid	Repentance necessary. Matt. 3: 1-12.	19	2 28	9 10	♌ 15	☿ in Aphelion	11	7 12	4 48
20	Sat	Fruits of repentance. Eph. 4: 25-32.	20	3 9	10 20	♌ 29	☉ Enters ♍	11	7 11	4 49

3. The Preaching of John the Baptist. Luke 3: 1-17. 3rd Sunday after Epiphany. Matt 8: 1-13; Rom. 12: 17-21. **Day's length, 9 hours, 37 min.**

21	**Sun**	A voice in the Wilderness. Isa. 40: 1-8.	21	3 49	11 30	♍ 13	Procyon souths 11 16	12	7 11	4 49
22	Mon	The Baptism. Matt. 3: 13-17.	22	4 31	Morn.	♍ 27	♄ rises 3 48	12	7 10	4 50
23	Tues	The Temptation. Matt. 4: 1-11.	23	5 14	12 26	♎ 11	(23) Orion so. 9 21	12	7 9	4 51
24	Wed	The Father's testimony. Mark 1: 1-13.	24	6 0	1 20	♎ 25	Sirius souths 10 8	12	7 8	4 52
25	Thur	The Son of God. John 1: 29-34.	25	6 50	2 10	♏ 9	Spica rises 11 21.	13	7 7	4 53
26	Frid	Enduring temptation. James 1: 12-20.	26	7 43	2 58	♏ 24	☌ ♃ ☾, ☌ ♅ ☾	13	7 6	4 54
27	Sat	Highly exalted. Phil. 2: 5-11.	27	8 40	3 50	♐ 8	☽ in ♌ ♋	13	7 5	4 55

4. The Baptism and Temptation of Jesus. Matt. 3:13 to 4:11 4th Sunday after Epiphany. Matt. 8: 23-27; Rom. 13: 8-10. **Day's length, 9 hours, 50 min.**

28	**Sun**	Able to help. Heb. 2: 10-18.	28	9 39	4 52	♐ 22	☌ ♄ ☾, ♀ sets 8 21	13	7 4	4 56
29	Mon	The first disciples of Jesus. Jno. 1: 35-42.	29	10 38	5 47	♑ 6	♃ souths 7 42	14	7 3	4 57
30	Tues	" " " " " Jno. 1: 43-51.	30	11 37	☽ S.	♑ 20	(30) ☌ ☿ ☾, ☌ ♂ ☾	14	7 2	4 58
31	Wed	Prompt obedience. Mark 1: 14-20.	31	12 35	6 10	♒ 3	☽ in Perigee	14	7 1	4 59

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 1st at 8 54 morn	8 14 morn	7 34 morn.
First Quarter	" " 8th at 12 42 morn	12 02 morn	9th 11 49 even.
Full Moon	" " 15th at 2 09 even.	1 29 even	12 49 even.
Last Quarter	" " 23rd at 6 44 even.	6 15 even	5 35 even.
New Moon	" " 30th at 8 24 even.	7 44 even	7 04 even.

Mars (♂) is in conjunction with the Sun on the 16th and cannot be seen.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

January 7. Prayer that obtains.—Luke 11: 5–13; 18: 2–5.
" 14. In the far country.—Luke 15: 11–24.
" 21. Send me. (Missionary Meeting.)—Isaiah 6: 1–10.
" 28. Lessons for Simon and us.—Luke 7: 36–50.

Christian Endeavor Prayer-Meeting Topics and Daily Readings for 1900.

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A Year's Study of Christ's Parables.

PRAYER.

Mon.,	Jan.	1.	The need of prayer.	Ps. 32: 1-7.
Tues.,	Jan.	2.	Praying in secret.	Matt. 6: 5-8.
Wed.,	Jan.	3.	Sincere prayer.	John 4: 20-24.
Thur.,	Jan.	4.	Prayer in assemblies.	Matt. 18: 15-20.
Frid.,	Jan.	5.	Life and prayer.	Acts 10: 1-8.
Sat.,	Jan.	6.	Answers that deny.	Lam. 3: 15-27.
Sun.,	Jan.	7.	Topic—Prayer that obtains.	Luke 11: 5-13; 18: 2-5.

RETURNING FROM AFAR.

Mon.,	Jan.	8.	Strayed from the fold.	Matt. 18: 10-14.
Tues.,	Jan.	9.	Evil and good paths	Deut. 11: 22-32.
Wed.,	Jan.	10.	The saving voice.	Heb 3: 7-15.
Thu.,	Jan.	11.	Turning toward home.	Isa. 55: 6-9.
Fri.,	Jan.	12.	God's welcome.	Ps 103. 1-13.
Sat.,	Jan.	13.	The heavenly home.	John 14: 1-6.
Sun.,	Jan.	14.	Topic—In the far country.	Luke 15: 11-24.

THE PERSONAL IN MISSIONS.

Mon.,	Jan.	15.	The field.	Matt 24: 3-14.
Tues.,	Jan.	16	God's kingdom to come.	Ps. 145: 10-13.
Wed.,	Jan.	17.	Ways and means	Rom 10: 13-17.
Thu.,	Jan.	18.	Need of haste.	Joel 3: 13-17.
Fri.,	Jan.	19.	The consecration of the purse.	Prov. 11: 24, 25; Eccl. 11: 1-6.
Sat.,	Jan.	20.	Heroes of the frontier.	Heb. 11: 32-38.
Sun.,	Jan.	21.	Topic—"Send me." (Quarterly missionary meeting.)	Isa. 6 1-10.

JESUS WELCOMES THE PENITENT.

Mon.,	Jan.	22.	Jesus in Capernaum.	Mark 2: 1-12.
Tues.,	Jan.	23.	Best gifts for Christ.	Matt. 2: 1-11
Wed.,	Jan.	24.	Repentance in tears.	2 Cor. 7: 9-11.
Thu.,	Jan.	25.	The treatment of the fallen	Luke 23: 39-43.
Fri.,	Jan.	26.	Love and forgiveness.	Luke 17: 1-4.
Sat.,	Jan.	27.	From faith to peace.	Luke 8: 43-48.
Sun.,	Jan.	28.	Topic—Lessons for Simon and us.	Luke 7: 36-50.

THE ENDURING THINGS.

Mon.,	Jan.	29.	The never changing God.	Ps. 111.
Tues.,	Jan.	30.	Unshaken truths.	Heb. 12: 22-29.
Wed.,	Jan.	31.	The undying word.	Matt. 24: 32-34; 1 Pet. 1: 24, 25.
Thu.,	Feb.	1.	Hope through faith.	Heb. 11: 1-10.
Fri.,	Feb.	2.	The house upon the rock	Luke 6. 46-48.
Sat.,	Feb.	3.	Building on Jesus.	1 Cor. 3: 11-14.
Sun.,	Feb.	4.	Topic—Things that endure. (Christian Endeavor Day.)	Matt. 7: 21-27.

THE KINGDOM.

Mon.,	Feb.	5.	The entrance to the kingdom.	Heb. 10: 14-22.
Tues.,	Feb.	6.	Jesus the door.	John 10: 9-16.
Wed.,	Feb.	7.	Becoming a child.	Matt. 18: 1-3.
Thu.,	Feb.	8.	Teaching the children.	Deut 4: 9, 10; 2 Tim. 3: 14, 15.
Fri.,	Feb.	9.	The promise of the church.	Isa. 44: 1-8.
Sat.,	Feb.	10.	Children in heaven.	Zech. 8: 1-5.
Sun.,	Feb.	11.	Topic—Seek first the kingdom of God. Matt. 13: 44-46. (Union meetings with the Juniors.)	

LIQUOR SELLING A SIN.

Mon.,	Feb.	12.	The antiquity of drunkenness.	Gen. 9: 18-21.
Tues.,	Feb.	13.	The persistency of habit	Matt 12: 43-45.
Wed.,	Feb.	14.	Keeping our brother.	Gen. 4: 3-12.
Thu.,	Feb.	15.	Responsibility for example.	Rom. 14: 17-23.
Fri.,	Feb.	16.	Wickedness condemned.	Job 18: 5-10.
Sat.,	Feb.	17.	Soul murder.	1 Cor. 6: 9, 10.
Sun.,	Feb.	18.	Topic—The sin of liquor-selling; how end it? Hab 2 1-15. (Quarterly temperance meeting.)	

STRENGTH IN HUMILITY.

Mon.,	Feb.	19.	Real humility.	John 1: 19-27; 1 Cor. 15: 8-10.
Tues.,	Feb.	20	The meekness of Christ.	Phil. 2: 5-11.
Wed.,	Feb.	21.	Is meekness a weakness?	Num. 12: 1-10.
Thu.,	Feb.	22.	The value of meekness.	Ps. 25: 9; Jas 4: 6.
Fri.	Feb.	23	Jesus teaching humility.	Luke 14: 7-11.
Sat.,	Feb.	24.	Promise for the humble.	1 Pet. 5: 5, 6.
Sun.,	Feb.	25.	Topic—The strength of humility	Luke 18: 9-14.

TRUE RICHES.

Mon.,	Feb.	26.	The incentives of reward.	Prov. 25: 21, 22; Heb 11: 24-26.
Tues.,	Feb.	27.	Doing good for pay.	Luke 6: 27-38,
Wed.,	Feb.	28	The riches of wisdom.	Prov. 8: 10-21.
Thu.,	Mar.	1.	The great price.	1 Pet. 1: 13-21.
Fri.,	Mar.	2.	Christ's wealth ours.	2 Cor. 8: 1-9.
Sat.,	Mar.	3.	The wages of sin.	Rom. 6: 12-23.
Sun.,	Mar.	4.	Topic—How God pays men.	Matt. 19: 30; 20: 1-16.

THE GREAT REJECTION.

Mon.,	Mar.	5.	Proofs of the divine love.	Rom. 5: 6-11.
Tues.,	Mar.	6.	Christ's attitude toward men.	Gal. 1: 1-5; 2: 20
Wed.,	Mar.	7.	Overtures of the Spirit	John 6: 63; 1 Thess. 5: 19.
Thu.,	Mar	8	The sin of rejection.	Matt. 23: 29-39.
Fri.,	Mar.	9.	The re-crucifixion of Christ.	Heb. 6: 4-6.
Sat.,	Mar.	10.	Indifference.	Heb. 2: 1-3.
Sun.,	Mar.	11.	Topic—Rejecting Christ.	Mark 12. 1-9.

A NEW LIFE.

Mon.,	Mar.	12.	The new birth	2 Cor. 5: 14-17.
Tues.,	Mar.	13	Born by the Spirit	1 Pet. 1: 22, 23.
Wed.,	Mar.	14.	The cleansed life.	Gal. 5: 16-25.
Thu.,	Mar.	15.	Vision clarified.	Acts 2. 4-18.
Fri.,	Mar.	16.	Life serviceful.	1 Cor. 2: 1-12.
Sat.,	Mar	17.	The Spirit-filled life.	Eph. 5: 15-21.
Sun.,	Mar.	18.	Topic—Ye must be born again. (Meeting led by the pastor.)	John 3: 1-15.

GLORIOUS OBEDIENCE.

Mon.,	Mar.	19.	Life needs discipline.	Matt. 4: 1-11.
Tues.,	Mar.	20.	Training through obedience.	Heb 5: 5-9.
Wed.,	Mar	21.	Success through service	John 12: 23-26.
Thu.,	Mar.	22.	Suffering often necessary to glory.	Ps. 126: 5, 6; 1 Pet. 1: 7-9.
Fri.,	Mar.	23	Heroism in a near duty	Acts 6: 5-15.
Sat.,	Mar.	24.	Power in steadfastness	Isa. 40: 28-31; John 8: 31, 32.
Sun.,	Mar.	25	Topic—The glory of obedience.	Matt. 21: 28-32.

READINESS.

Mon.,	Mar.	26.	Preparation for service.	Luke 23: 50-56.
Tues.,	Mar	27.	Secure against surprise.	Mark 14: 29-42.
Wed.,	Mar.	28.	Strengthen for sorrow.	2 Cor 1: 3-7.
Thu.,	Mar.	29	Readiness is defence.	1 Pet. 3: 12-16.
Fri.,	Mar.	30.	Filling the moments for Christ	John 12: 35, 36.
Sat.,	Mar.	31.	Helping another.	Phil. 2: 1-4
Sun.,	Apr.	1.	Topic—Always ready.	Luke 21: 29-36; 12: 35-40

THE MISSIONARY MODEL

Mon.,	Apr.	2.	The mission spirit in Christ.	Luke 2: 41-49.
Tues.,	Apr.	3.	He came unto his own.	Mark 6: 1-6.
Wed.,	Apr.	4.	Spending life for others.	Matt. 20: 17-28.
Thu.,	Apr.	5.	His plan includes the world.	1 John 2: 1, 2.
Fri.,	Apr	6.	He brought man to his kin.	Mark 3: 31-35.
Sat.,	Apr	7	He taught us to give	Matt. 5: 42-48.
Sun.,	Apr.	8.	Topic—Christ our missionary model. (Quarterly missionary meeting.)	John 4: 5-15.

THE BREAD OF LIFE.

Mon.,	Apr.	9.	The soul's food.	John 4: 31-34.
Tues.,	Apr.	10.	Our source of strength.	Acts 14: 8-17.
Wed.,	Apr	11.	Eating and living.	Luke 12: 22-29.
Thu.,	Apr.	12.	Easter brings vitality.	1 Cor 15: 14-22.
Fri.,	Apr.	13.	Christ satisfies all hunger.	Mark 8: 1-9.
Sat.,	Apr.	14	Food without price.	Isa. 55: 1-3.
Sun.,	Apr.	15.	Topic—The bread of life. (Easter meeting.)	John 6: 24-40.

2nd Month. # FEBRUARY. 28 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.		Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Thur	True following. Luke 9: 57–62.	32	1 30	7 15	♑ 17	☿ sets 8 23	☋	14	6 59	5 1
2	Frid	Counting the cost. Luke 14: 25–33.	33	2 23	8 21	♑ 30	♂ ☿ ☾, ♄ so. 9 10	♌	14	6 58	5 2
3	Sat	The Reward. Matt. 19: 23–30.	34	3 16	9 20	♐ 12	♂ ☿ ♂		14	6 57	5 3
5.		**The First Disciples of Jesus. John 1: 35–46.**					5 Sunday after Epiphany. Matt. 13: 24–30; Col. 3: 12–17				**Day's length, 10 hours, 06 min.**
4	**Sun**	The follower's triumph. 2 Tim. 4: 1–8.	35	4 9	10 18	♐ 25	Antares rises 3 46		14	6 56	5 4
5	Mon	Jesus and Nicodemus. John 3: 1–10.	36	5 1	11 15	♐ 7	Sirius souths 9 24		14	6 55	5 5
6	Tues	" " " John 3: 11–21.	37	5 55	Morn.	♐ 19	(6th) ♃ souths 7 15		14	6 54	5 6
7	Wed	The brazen serpent. Numb. 21: 4–9.	38	6 49	12 40	♑ 1	Arct. rises 9 32		14	6 53	5 7
8	Thur	A new creature. 2 Cor. 5: 14–21.	39	7 42	1 46	♑ 12	☿ Great. Hel. Lat. S.		14	6 52	5 8
9	Frid	The new life. Rom. 6: 1–11.	40	8 35	2 34	♑ 24	♂ ☿ ☉—Superior		15	6 51	5 9
10	Sat	In the Spirit. Rom. 8: 1–14.	41	9 26	3 16	♒ 6	Rigel souths 7 32	♌	15	6 49	5 10
6.		**Jesus and Nicodemus. John 3: 1–8.**					Septuagesima Matt. 20: 1–16; 1 Cor. 9: 24–10: 5.				**Day's length, 10 hours, 22 min.**
11	**Sun**	Wondrous love. Rom. 5: 1–11.	42	11 14	3 54	♒ 18	Orion souths 6 20		15	6 48	5 12
12	Mon	Jesus at Jacob's well. John 4: 5–14.	43	11 0	4 50	♓ 2	Vega rises 12 13		15	6 47	5 13
13	Tues	" " " " John 4: 15–26.	44	11 44	5 48	♓ 15	Spica rises 10 6		15	6 45	5 15
14	Wed	Samaritan's believing. John 4: 27–42.	45	Morn	☾ R.	♓ 28	(14th) ☿ sets 8 29		14	6 44	5 16
15	Thur	Water of Life. Rev. 22: 1–7, and 17.	46	12 26	7 8	♈ 11	☽ in Apogee		14	6 43	5 17
16	Frid	Come and drink. Isa. 55: 1–7.	47	1 7	7 54	♈ 25	Andro. sets 9 50	♉	14	6 42	5 18
17	Sat	Spiritual worship. Acts 17: 22–29.	48	1 48	8 38	♉ 9	Regulus souths 11 58		14	6 41	5 19
7		**Jesus at Jacob's Well. John 4: 5–26.**					Sexagesima. Luke 8: 4–15; 2 Cor. 12: 1–10				**Day's length, 10 hours, 38 min.**
18	**Sun**	With true heart. Heb. 10: 14–22.	49	2 29	9 35	♉ 24	Capella souths 6 58		14	6 39	5 21
19	Mon	Jesus rejected at Nazareth. Luke 4:16 30	50	3 12	10 36	♊ 8	♃ so. 6 31, ☉ enters ♊		14	6 38	5 22
20	Tues	Another visit. Matt. 13: 53–58.	51	3 56	11 40	♊ 22	Vega rises 11 32		14	6 37	5 23
21	Wed	The text. Isa. 61.	52	4 43	Morn.	♋ 6	Pollux souths 9 38		14	6 35	5 25
22	Thur	Teaching refused. John 5: 36 47.	53	5 34	12 44	♋ 20	(22nd) ♂ ♃ ☾		14	6 34	5 26
23	Frid	The Son rejected. Luke 20: 9–18.	54	6 27	1 50	♌ 4	♂ ☿ ☾, ☽ in ♋ ♋		14	6 33	5 27
24	Sat	Folly of rejecting. Prov. 1: 20–33.	55	7 23	2 44	♌ 18	♂ ♄ ☾, ☿ sets 8 33		13	6 32	5 28
8.		**Jesus Rejected at Nazareth. Luke 4: 16–30.**					Quinquagesima or Estomihi. Luke 18: 31–43; 1 Cor. 13; 1–13.				**Day's length, 10 hours, 38 min.**
25	**Sun**	"Ye would not" Luke 13: 24–35.	56	8 20	3 20	♍ 2	☉ sets 12 34		13	6 30	5 30
26	Mon	Jesus healing at Capernaum. Mark 1: 21–34.	57	4 8	4 8	♍ 15	♄ souths 7 48		13	6 29	5 31
27	Tues	Healing in the Synagogue. Luke 13: 10—17.	58	4 58	4 58	♍ 29	☿ in ♋, ☿ in ♋		13	6 28	5 32
28	Wed	The word of power. Matt. 8: 23–34.	59	5 45	5 45	♎ 12	□ ♃ ☾, ♂ ♂ ☾		13	6 27	5 33

MOON'S PHASES.

Eastern States.	Central States.	Western States.
First Quarter on the 6th at 11 25 morn	10 45 morn	10 05 morn
Full Moon " " 14th at 8 52 morn	8 12 morn	7 32 morn
Last Quarter " " 23rd at 11 46 morn	11 06 morn	10 26 morn

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

February 4. Things that endure.—Matt. 7: 21–27. (Christian Endeavor day.)
" 11. Seek first the kingdom of God.—Matt. 13: 44–46.
" 18. The sin of liquor—selling; how end it?—Hab. 2: 1–15.
" 25. The strength of humility.—Luke 18: 9–14.

JOYOUS SERVICE.

Mon.,	Apr. 16.	The joy of Christ.	Heb. 12: 1 3.
Tues.,	Apr. 17.	Wearing the garment of praise.	Isa. 61: 1-3.
Wed ,	Apr. 18.	Gladness in religion.	Ps 96.
Thu.,	Apr. 19.	Making another joyful.	Luke 2: 1-10.
Fri.,	Apr. 20.	God's joy in us.	Eph. 1: 1-14.
Sat.,	Apr. 21.	Happiness in Christ.	Phil 3: 1-3.
Sun.,	Apr. 22.	Topic—Serving God j yously.	Matt. 22: 1-14.

GIVING GOD'S DUE.

Mon.,	Apr. 23.	We are stewards.	1 Cor. 4: 1-6.
Tues ,	Apr. 24.	Gratitude to be manifest.	Prov. 3: 9, 10.
Wed.,	Apr. 25.	Remembering the needy.	Job 29: 11-16.
Thu.,	Apr. 26.	What is my own?	Ps 24: 1 ; 1 Cor. 6: 19. 20.
Fri.,	Apr 27.	A plan in giving	Mal 3: 8 12; 1 Cor. 16: 1, 2.
Sat.,	Apr. 28.	How little shall I keep?	Prov. 16: 8 ; 1 Tim. 5: 8.
Sun.,	Apr. 29.	Topic—What is God's due?	Luke 20: 19-26,

CHRISTIAN GROWTH.

Mon.,	Apr. 30.	First the seed.	Matt. 13: 31, 32.
Tues.,	May 1.	Growth expected.	2 Pet. 3: 13-18.
Wed.,	May 2.	Growth awaited.	Mark 11: 12-14.
Thu.	May 3.	Fruit-bearing.	Col. 1: 1-10.
Fri.,	May 4.	With fulness.	Eph. 4: 1-15.
Sat.,	May 5.	Have I grown?	Matt. 7: 16-18.
Sun.,	May 6.	Topic—How Christians grow.	Mark 4: 26-29.

VISION AND SERVICE.

Mon.,	May 7.	Visions essential	Prov. 29: 18; Gal. 1: 11-18.
Tues.,	May 8.	Heavenly guidance.	Gen. 28: 10-22
Wed.,	May 9.	God's appeal in visions.	Acts 9: 1-12.
Thu.,	May 10.	Good results through obedience.	Acts 26: 13-20.
Fri.,	May 11.	The vision of John.	Rev. 3: 10 22
Sat ,	May 12.	Seeing the Son of God.	Dan. 3: 13-25.
Sun.,	May 13.	Topic—Vision and service.	Exod. 24: 15 18 ; 32: 19, 20 ; Matt. 17: 1-8 14 20.

POWER IN TEMPERANCE.

Mon ,	May 14.	What is temperance?	1 Cor. 9: 25-27.
Tues.,	May 15.	Need of personal purity.	Titus 1; 15 ; 2: 2 15.
Wed.,	May 16.	The power of influence.	1 Cor. 8: 8-13.
Thu.,	May 17.	Help by example.	1 Thess. 1: 1 10.
Fri.,	May 18.	The safe community.	Ps. 144: 9 15.
Sat.,	May 19.	How to insure public weal.	Ps. 33: 12 ; Isa. 60: 12
Sun.,	May 20.	Topic—The power of a temperate life. Dan. 1: 1-17. (Quarterly temperance meeting.)	

PATIENCE.

Mon.,	May 21.	Adding to temperance.	2 Pet. 1: 1-11.
Tues.,	May 22.	Which are the common virtues?	Mark 10: 17 22
Wed ,	May 23.	How does one help all?	Rom. 5: 1-5.
Thu.,	May 24.	Minor *vs.* the major virtues.	2 Kings 5: 1-13
Fri.,	May 25.	What patience secures.	Rom. 15: 4-6.
Sat.,	May 26.	The victorious and patience.	Jas. 1: 1.4.
Sun.,	May 27.	Topic—Have patience.	Matt. 18: 21 35.

THE GOOD NEIGHBOR.

Mon.,	May 28.	The self-centred life.	Rom. 12: 1-3 ; 2 Tim. 3: 1-5 .
Tues.,	May 29.	Preferring one another.	Rom. 12: 10-18.
Wed.,	May 30.	God's ideal neighbor.	Lev. 19: 13-18.
Thu.,	May 31.	A revival of neighborliness.	Isa. 41: 6, 7.
Fri.,	June 1.	Some neighborhood courtesies.	Prov. 25: 17. 18.
Sat.,	June 2.	Holding fast to friends.	Prov. 27: 8-10.
Sun.,	June 3.	Topic—How to be a good neighbor.	Luke 10: 25 37.

THE LIFTING LIFE.

Mon.,	June 4.	Lives that lean	Judg. 5: 23 ; Matt. 12: 30
Tues.,	June 5.	Remembering others.	Rom. 15: 1-3.
Wed.,	June 6.	Meeting responsibility.	Matt. 26: 31-46.
Thu.,	June 7.	Laying aside weights.	Col. 3: 1-14.
Fri.,	June 8.	Raising burdens.	Gal. 6: 1-10.
Sat.,	June 9.	Lifting men.	Mark 9: 17-29.
Sun.,	June 10.	Topic—Lives that lift.	Luke 13: 20, 21.

ABIDING IN CHRIST.

Mon.,	June 11.	Abiding.	Ps. 91: 1-11.
Tues ,	June 12	Resting.	Matt. 11: 28 30.
Wed.,	June 13.	Where Christ abode.	John 17: 20-24
Thu.,	June 14.	The Christian's rest.	Heb. 4: 1-11.
Fri.,	June 15.	Abiding for fruitage.	1 John 2: 6-14.
Sat.,	June 16.	The unfruitful branch.	Luke 3: 2-9
Sun.,	June 17.	Topic—Abiding in Christ.	John 15: 1-10.

ETERNAL DESTINY.

Mon.,	June 18.	Man made in God's image.	Gen. 1: 26, 27.
Tues.,	June 19.	The gospel for the sinful	Luke 5: 27-32.
Wed.,	June 20.	Life here a preparation.	Isa. 38: 1-5 ; Rom 2: 6 10.
Thu.,	June 21.	The earth life a prophecy.	1 Cor. 15: 35-49.
Fri ,	June 22.	The life of heaven.	Lev. 21: 1 7.
Sat.,	June 23.	Our destiny in God.	John 20: 11-17.
Sun.,	June 24.	Topic—Our eternal destiny.	Matt. 13: 47 50.

THE SAFE NATION.

Mon.,	June 25.	The safe man.	Psalm 1.
Tues.,	June 26.	Guarantees of safety.	Ps. 37: 1-11.
Wed.,	June 27.	Obedience is strength.	Prov. 6: 20-23.
Thu.,	June 28.	God in man.	John 14: 19.23.
Fri.,	June 29.	Providence in the national life.	Ps. 22: 4, 5 ; 44: 1, 3.
Sat.,	June 30.	Securing the future.	Ezek. 34: 20-31.
Sun.,	July 1.	Topic—When is a nation safe?	Deut. 26: 1-11. (A patriotic service)

POWER IN LITTLE.

Mon.,	July 2.	The Creator in the world.	Gen. 8: 22 ; Ps. 19: 1-6 : Matt 10: 29.
Tues.,	July 3.	God using men.	Gen 40: 9 14 ; 41: 9-14.
Wed ,	July 4.	Line upon line	Isa. 28: 9-13.
Thu.,	July 5.	Day by day.	Exod. 16: 4-15.
Fri.,	July 6.	Saving the fragments.	John 6: 1-13.
Sat.,	July 7.	Calling out latent forces.	Matt. 4: 18-22.
Sun.,	July 8.	Topic—The power of small things.	Mark 4: 30-32

SUCCESS IN MISSIONS.

Mon.,	July 9.	Christianity must dominate.	Rev. 5: 9 13.
Tues.,	July 10.	Is the world growing better?	Eccl. 7: 10 ; Rev. 11: 15
Wed ,	July 11.	The progress of missions.	Isa. 35: 1-10.
Thu .,	July 12	Youth and the kingdom.	Matt. 19: 16-22.
Fri .	July 13.	Reasons for courage	Ps. 72: 8-20.
Sat.,	July 14	The needed optimism.	Isa. 60: 1 11.
Sun ,	July 15.	Topic—How mission work will gain success	Acts 1: 6-14 (Quarterly missionary meeting.)

WORK AT HOME.

Mon.,	July 16.	The law and the poor.	Deut. 15: 7-11.
Tues.,	July 17.	For whom did Christ come?	Matt. 11: 1-5.
Wed.,	July 18.	To whom are we to go?	Matt. 28: 16-20.
Thu.,	July 19.	Greatness in service.	Mark 10: 35-45.
Fri.,	July 20.	The gospel and the poor.	Luke 14: 12-14.
Sat.,	July 21.	Unselfishness	1 Kings 17: 8-16.
Sun.,	July 22	Topic—The needy at our door.	Luke 16: 19-31.

CUMBERERS.

Mon.,	July 23.	The vice of idleness.	Prov. 10: 4, 5, 26.
Tues.,	July 24.	The activities of the inactive	Eccl. 10: 18.
Wed.,	July 25.	Work a necessity.	Prov 6: 6-11 ; 20: 4.
Thu.,	July 26	Work a blessing.	Prov. 13: 11 ; Eccl. 5: 12.
Fri ,	July 27.	Providing for one's own.	John 19: 25 27.
Sat ,	July 28	Using opportunity.	John 9: 1-7.
Sun.,	July 29	Topic—Cumberers of the ground.	Luke 13: 6-9.

ENVY.

Mon.,	July 30	The tenth commandment.	Exod. 20: 1-17.
Tues.,	July 31.	Contentment	1 Tim. 6: 6-16.
Wed.,	Aug. 1.	Desirable dissatisfaction.	1 Cor. 12: 31 ; 2 Cor. 5: 1-8 ; Heb 11: 13-16.
Thu.,	Aug. 2.	Making the most of what we have.	Phil. 4: 10-13
Fri.,	Aug. 3.	The fruits of covetousness.	1 Kings 21.
Sat.,	Aug. 4.	The cure for envy	1 Cor. 13: 1-13
Sun.,	Aug. 5.	Topic—The evil of envy.	Luke 15: 25-32.

3rd Month. # MARCH. 31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo, m.	Sun rise h. m.	Sun sets h. m.
1	Thur	Satan cast out. Matt. 12: 14-28.	60	12 7	☾ S.	♒ 25	1) ☽ in Perig. ♌ ☽	13	6 25	5 35
2	Frid	The power of Christ's name. Acts 16: 14-18.	61	1 1	7 8	♓ 8	♂ ☿ ☾, ♀ sets 8 35	12	6 24	5 36
3	Sat	The promised Healer. Isa. 42: 1-9.	62	1 55	8 16	♓ 20	□ ♅ ☉, ♄ souths 7 33	12	6 22	5 38
9.		**Jesus Healing in Capernaum. Mark 1: 21-34.**		1st Sunday in Lent. Matt. 4: 1-11; 2 Cor. 6: 1-10			**Day's length, 11 hours, 14 min.**			
4	**Sun**	A sympathetic Saviour. Heb. 4: 12-16.	63	2 50	9 21	♈ 2	♂ ♀ ☾, ☿ in Perihelion	12	6 21	5 39
5	Mon	The Paralytic healed. Mark 2: 1-12.	64	3 46	10 30	♈ 14	♆ stationary	12	6 20	5 40
6	Tues	Glad tidings. Acts 10: 34-43.	65	4 41	11 38	♈ 26	♃ souths 5 37	11	6 18	5 42
7	Wed	Prayer for pardon. Psalm 25: 1-18.	66	5 37	Morn.	♍ 8	Orion so. 6 32, ☽ in ♉	11	6 17	5 43
8	Thur	Forgiveness and healing. Ps. 103: 1-12.	67	6 30	12 30	♍ 20	8) ☿ Gr. Elong. E.	11	6 16	5 44
9	Frid	Blotting out. Isa. 43: 18-25.	68	7 22	1 18	♎ 2	Rigel sets 11 20	11	6 14	5 46
10	Sat	Perfect cleansing. 1 John 1.	69	8 11	2 16	♎ 14	Spica rises 8 20	10	6 13	5 47
10.		**The Paralytic Healed. Mark 2: 1-12.**		2d Sunday in Lent. Matt. 15: 21-28; 1 Thess. 4: 1-7.			**Day's length, 11 hours, 34 min.**			
11	**Sun**	Strange things. Luke 5: 17-26.	70	8 58	3 14	♎ 26	Arcturus rises 9 16	10	6 12	5 48
12	Mon	Jesus at Matthew's House. Mark 2: 13-22	71	9 42	3 50	♐ 9	Regulus souths 10 39	10	6 10	5 50
13	Tues	Call to service. Matt. 4: 12-22.	72	10 25	4 21	♐ 22	Orion souths 8 7	10	6 9	5 51
14	Wed	A Publican called. Luke 19: 1 10.	73	11 6	4 58	♑ 6	☿ stationary ☽ in Apo.	9	6 8	5 52
15	Thur	A leper touched. Mark 1: 38-45.	74	11 47	5 30	♑ 20	□ ♆ ☉, Vega rises 10 8	9	6 6	5 54
16	Frid	Friend of Sinners. Luke 7: 29-35.	75	Morn.	☾ R.	♒ 4	16) ♃ souths 5 0	9	6 4	5 56
17	Sat	Chief of Sinners. 1 Tim. 1: 12-17.	76	12 28	7 35	♒ 19	♅ stationary	8	6 3	5 57
11		**Jesus at Matthew's House. Mark 2: 13-22**		3d Sunday in Lent. Luke 11: 14-28; Eph. 5: 1-9.			**Day's length, 11 hours, 52 min.**			
18	**Sun**	Levi's feast. Luke 5: 27-39.	77	1 11	8 50	♋ 4	♂ in Perihelion	8	6 2	5 58
19	Mon	The Birth of Jesus. Luke 2: 1-16.	78	1 55	9 50	♋ 19	Spica rises 8 1	8	6 1	5 59
20	Tues	The child Jesus visits Jerusalem. Luke 2: 41-52.	79	2 41	10 54	♌ 3	☉ ENTERS ♈ D & N. EQUAL	7	6 0	6 0
21	Wed	The Baptism and Temptation. Matt. 3: 13; 4: 11.	80	3 30	11 56	♌ 17	Vega rises 9 40	7	5 59	6 1
22	Thur	The first disciples. John 1: 35-46.	81	4 21	Morn	♍ 1	♂ ♃ ☾, ☽ in ♋	7	5 57	6 3
23	Frid	Jesus and Nicodemus. John 3: 1-18.	82	5 15	12 54	♍ 15	♂ ♅ ☾	6	5 56	6 4
24	Sat	Jesus at Jacob's well. John 4: 5-26.	83	6 10	1 40	♍ 29	24th) ♂ ☿ ☉-Inf.	6	5 55	6 5
12.		**REVIEW.**		4th Sunday in Lent. John 6: 1-15; Gal. 4: 21-31.			**Day's length, 12 hours, 10 min.**			
25	**Sun**	Healing in Capernaum. Mark 1: 21-34.	84	7 5	2 31	♏ 12	□ ♄ ☉, ♄ souths 6 6	6	5 53	6 7
26	Mon	The Beatitudes. Matt. 4: 25 to 5: 12.	85	8 1	3 8	♏ 25	7) ☉ sets 11 55	6	5 52	6 8
27	Tues	Being and doing. Matt. 5: 13-20.	86	8 56	3 47	♐ 8	♃ stationary	5	5 50	6 10
28	Wed	Trusting and resting. Psalm 37: 1-11.	87	9 50	4 16	♐ 21	Pollux souths 7 2 ♋	5	5 49	6 11
29	Thur	Comfort in suffering. 2 Cor. 1: 1-12.	88	10 44	5 4	♑ 4	♂ ♂ ☾, ☽ in Perigee	5	5 48	6 12
30	Frid	Rejoicing in suffering. 1 Peter 4: 12-19.	89	11 38	☽ S.	♑ 16	30th) ♂ ☿ ☾	4	5 46	6 14
31	Sat	Privilege of the pure. Psalm 24.	90	12 33	7 50	♑ 28	♃ souths 4 1	4	5 45	6 15

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	" " 1st at 6 27 morn	5 47 morn	5 07 morn
First Quarter	on the 8th at 12 36 morn	9th) 11 56 even	11 16 even
Full Moon	" " 16th at 3 14 morn	2 34 morn	1 54 morn
Last Quarter	" " 24th at 12 38 morn	25th) 11 58 even	11 18 even
New Moon	" " 30th at 3 32 even	2 52 morn	2 12 morn

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

March. 4. How God pays men. Matt. 19: 30; 20: 1-16.
" 11. Rejecting Christ. Mark 12: 1-9.
" 18. Ye must be born again. John 3: 1-15. (Meeting led by the pastor.)
" 25. The glory of obedience. Matt. 21: 28-32.

Send for samples of Easter services to Hall-Mack-Co., 1020 Arch street, Philadelphia.

CHRISTIAN ZEAL.

Mon.,	Aug. 6.	Misdirected zeal.	Acts 22: 1-5; 26: 9 11.
Tues.,	Aug. 7	Energy put to best use.	1 Tim 4: 7, 8.
Wed.,	Aug. 8	Jesus an enthusiast	John 2: 11-22.
Thu.,	Aug. 9.	Enthusiasm in Christian work.	Neh. 4: 1-6.
Fri.	Aug. 10.	Paul's word on zeal.	Gal. 4: 18.
Sat.,	Aug. 11.	The commendable enthusiasm.	2 Cor. 6: 1-10.
Sun.,	Aug. 12.	Topic—Zeal.	Luke 16: 1-13.

LEGACIES OF INTEMPERANCE.

Mon.,	Aug. 13.	The effects of drink.	Isa. 28: 1-7.
Tues.,	Aug. 14.	An afflicted family.	Deut 21: 18-20.
Wed.,	Aug. 15.	Unto the third and fourth generation.	Exod. 34: 4 7.
Thu.,	Aug. 16	The ruin of a state.	Prov. 31: 4, 5.
Fri.,	Aug. 17.	Intemperance and selfishness.	Isa. 5: 11, 12
Sat.,	Aug. 18.	Drunkenness punished.	Matt 24: 42-51.
Sun.,	Aug 19.	Topic—The woes of the drunkard.	Prov 23: 29-35.

(Quarterly temperance meeting.)

MINISTERING TO CHRIST.

Mon.,	Aug. 20.	Called to be disciples.	Matt. 10: 1-4.
Tues ,	Aug. 21.	Doing the greater works.	John 14: 11-14.
Wed.,	Aug 22.	Ministering to the needy	Luke 4: 16 21.
Thu.,	Aug. 23	The Christian and the suffering	Heb 13: 1 3.
Fri.,	Aug 24.	How to help in wider fields.	Luke 24: 44-47.
Sat.,	Aug. 25.	In His name.	Luke 9: 46-48
Sun.,	Aug. 26.	Topic—Ministering to Christ	Matt. 25: 31-46.

OUR MISSION.

Mon.,	Aug. 27.	God's love for the soul.	John 4: 4-16
Tues.,	Aug. 28.	His desire to save.	Rom. 8: 28 34.
Wed.,	Aug. 29.	Jesus' gift to us.	1 Pet. 2: 17-25.
Thu.,	Aug. 30.	The one duty.	Mic. 6: 6-8.
Fri.,	Aug. 31.	The disciples' responsibility.	John 15: 12-16.
Sat.,	Sept. 1.	After his example.	John 13: 1-15.
Sun.,	Sept. 2	Topic—Seek souls.	Luke 15: 1-10.

DUTY.

Mon.,	Sept. 3	First things.	1 Kings 3: 5-10.
Tues.,	Sept. 4	Duties *vs.* pleasures.	2 Tim. 2: 1-4.
Wed.,	Sept. 5.	The great choice.	Eccl. 12: 1-13
Thu.,	Sept. 6	Guidance needed.	Ps. 25: 1-8
Fri.,	Sept. 7.	Unwearied in good works.	2 Thess. 3: 1-13.
Sat.,	Sept. 8.	The reward of well-doing.	Isa 3: 10; Eph. 6: 8.
Sun.,	Sept. 9.	Topic—Our simple duty.	Luke 17: 7 10.

WHICH WAY?

Mon.,	Sept. 10.	Two ways for man.	Deut. 30: 15-20.
Tues.,	Sept. 11.	Directions in acknowledging God.	Prov. 3: 6, 7; Jer. 10: 23.
Wed.,	Sept. 12.	The Bible a daily help.	Neh. 8: 16-18. Acts 2: 28.
Thu.,	Sept 13.	Pray for wisdom.	Jas. 1: 5 7.
Fri.,	Sept. 14.	The wrong way.	Prov. 14: 6 12.
Sat.,	Sept. 15.	The way of life.	John 11: 14-28.
Sun.,	Sept. 16.	Topic—The broad way; the narrow way.	Matt. 7: 13 14.

RAISING TARES.

Mon.,	Sept. 17.	Whence these tares?	Jas. 1: 12-15
Tues.,	Sept. 18	Evil in the heart.	Luke 6: 39-45.
Wed.,	Sept. 19	Power of evil.	Rom. 7: 14-25.
Thu.,	Sept. 20	How far we control.	1 Thess. 5: 21. 22.
Fri.,	Sept. 21.	After the summer the harvest.	Jer. 8: 18-22.
Sat.,	Sept. 22.	The good as a defence.	Ps. 119: 9 16.
Sun.,	Sept. 23.	Topic—Tares in your field	Matt. 13: 24-30, 36 43.

EXCUSES.

Mon.,	Sept. 24	The common weakness.	Gen. 3: 1-13.
Tues.,	Sept. 25.	Their unreasonableness.	Exod. 3: 7-14.
Wed.,	Sept. 26.	Show wilfulness.	Rom. 1: 18 22.
Thu.,	Sept. 27.	Life's messages uninterpreted	John 7: 14-17.
Fri.,	Sept 28.	Growth impeded.	Jas. 1: 22-25.
Sat.,	Sept. 29.	Happiness in service.	John 13: 17.
Sun.,	Sept. 30.	Topic—Our foolish excuses.	Luke 14: 15 24.

RICHES.

Mon.,	Oct. 1	True riches.	Prov. 3: 16; 22: 4; Rev. 3: 17, 18.
Tues.,	Oct. 2.	Laying up treasures.	Matt. 6: 19-21.
Wed.,	Oct. 3.	Power of money.	Deut. 8: 10-18.
Thu.,	Oct. 4.	Get, give.	1 Tim. 6: 17-19.
Fri.,	Oct. 5.	The blessing of giving.	2 Cor. 9: 6-11.
Sat.,	Oct. 6	Need of consecrated money.	1 Chron. 29: 1-16.
Sun.,	Oct. 7.	Topic—Rich toward God.	Luke 12: 13 21.

SUCCESS IN MISSIONS

Mon.,	Oct. 8.	True missionary success.	Dan. 12: 3; Luke 10: 17-20.
Tues.,	Oct. 9	How gained.	Ps. 2.
Wed.,	Oct. 10.	Persecuted but triumphant	2 Cor. 4: 7 18.
Thu.,	Oct. 11.	Paul's motto.	Phil. 3: 13, 14.
Fri.,	Oct. 12.	Life after Christ.	Col. 2: 6 10; Heb. 3: 1.
Sat.,	Oct. 13.	The great commission.	Mark 16: 14 20.
Sun ,	Oct. 14.	Topic—Paul the missionary; the secret of his success.	2 Tim. 4: 1-8.

(Quarterly missionary meeting.)

STEWARDSHIP.

Mon.,	Oct. 15.	Using our gifts.	1 Cor. 12: 14 26.
Tues.,	Oct. 16.	Talents of silver.	Luke 19: 12-26.
Wed.,	Oct 17.	Mites.	Mark 12: 42-44.
Thu.,	Oct. 18	The gift and the Spirit.	Matt 6: 1-4; 2 Cor. 8: 12.
Fri.,	Oct. 19.	Need of all.	Exod. 35: 4-10.
Sat ,	Oct 20.	God's promise.	Prov. 19: 17; Matt 10: 40-42.
Sun.,	Oct 21.	Topic—Our stewardship.	Luke 12: 42-48.

THE SIN OF WORRYING

Mon ,	Oct. 22	The pace that kills.	Mark 4: 19; Luke 10: 40 42.
Tues.,	Oct 23	Peace a life saver.	Phil. 4: 5 9.
Wed.,	Oct. 24.	Sources of peace.	John 14. 25-27; Rom. 8: 1-6.
Thu.,	Oct. 25.	What the world gives.	Eccl. 2: 1-11; Matt 16: 24-26.
Fri.,	Oct. 26.	Trust brings peace	1 Pet 5: 7; Heb. 13: 5. 6.
Sat.,	Oct. 27.	Reasonableness of content.	Ps. 16.
Sun.,	Oct. 28.	Topic—Do not worry.	Matt. 6: 25 34.

DOING THE BEST.

Mon.,	Oct. 29.	The enemy of the good.	Heb 6: 4-10.
Tues ,	Oct. 30.	The race conditions.	1 Cor. 9: 24.
Wed.,	Oct. 31.	The true prize.	2 Tim. 4: 1-8.
Thu.,	Nov. 1.	Helping ourselves.	Phil. 2: 12, 13; Heb. 6: 11, 12.
Fri ,	Nov . 2.	The influence of best efforts.	Acts 4: 13, 31-33.
Sat..	Nov. 3.	Co operation with God.	Ps. 40: 1-8.
Sun.,	Nov. 4.	Topic—Are you doing your best?	Matt. 25: 14 30.

DECIDING FOR CHRIST.

Mon.,	Nov. 5.	Two lives.	2 Cor. 6: 14-18.
Tues.,	Nov. 6.	The power of the Christ-life.	Eph 2: 1-7.
Wed.,	Nov. 7.	How maintained	1 John 5: 10-21.
Thu.,	Nov. 8.	A choice imperative.	Matt 6: 24.
Fri.,	Nov. 9.	For or against.	1 Kings 18: 17-39.
Sat ,	Nov. 10.	A memorable choice.	John 18: 33-40.
Sun.,	Nov. 11.	Topic—A decision for Christ.	Luke 14: 25-33.

THE NATION AND INTEMPERANCE.

Mon.,	Nov. 12.	The value of men.	Heb. 2: 6-9.
Tues.,	Nov. 13.	My relation to others.	Rom. 14: 1-7.
Wed.,	Nov. 14.	Evil and the future	Rom. 13: 11-14.
Thu ,	Nov. 15.	Destroying righteousness.	Isa. 5: 22 23.
Fri ,	Nov. 16.	Carelessness induced.	Amos 6: 1-6.
Sat ,	Nov. 17.	National life involved.	Dan 5: 1-5, 17-31.
Sun.,	Nov. 18	Topic—What intemperance costs our nation.	Prov. 23: 1-7, 15 21.

(Quarterly temperance meeting.)

THANKSGIVING.

Mon,.	Nov. 19.	Personal reasons for thanksgiving.	Ps. 18: 1-22.
Tues.,	Nov. 20.	Praise in the home.	Eccl. 5: 18, 19; Acts 2: 46 47.
Wed.,	Nov 21.	The goodness of God.	Ps. 107: 1-15.
Thu.	Nov. 22.	Joy for Jesus Christ.	Luke 1: 68 75.
Fri.,	Nov. 23.	National thanksgiving.	Ps 85.
Sat ,	Nov. 24.	Praise in song.	Col. 3: 15-17.
Sun.,	Nov. 25.	Topic—Praise the Lord. (Thanksgiving meeting.)	Ps 147: 1-20.

4th Month. APRIL. 30 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
13.		**The Beatitudes. Matt. 4: 25 to 5: 12.**		5th Sunday in Lent. John 8: 46-59; Heb. 9: 11-15.			**Day's length, 12 hours, 28 min.**			
1	**Sun**	"We shall see Him." 1 John 3: 1-10.	91	1 30	8 37	10	♀ sets 8 50		4 5	44 6 16
2	Mon	Precepts and Premises. Matt. 7: 1-14.	92	2 27	9 24	22	♂ ♀ ☾, ♀ in Perihelion		4 5	43 6 17
3	Tues	Known by fruits. Matt. 7: 15-29.	93	3 24	10 30	4	♂ ☿ ♂		3 5	41 6 19
4	Wed	Judge not! James 4: 5-12.	94	4 21	11 41	16	♂ ♆ ☾		3 5	40 6 20
5	Thur	Seeking with the heart. Jer. 29: 8-14.	95	5 15	Morn.	28	♃ souths 3 41		3 5	39 6 21
6	Frid	True love. Luke 6: 27-36.	96	6 6	12 38	10	6th) ☿ stationary		2 5	38 6 22
7	Sat	The mote and the beam. Luke 6: 37-45.	97	6 54	1 10	22	♀ sets 8 54		2 5	37 6 23
14.		**Precepts and Promises. Matt. 7: 1-14.**		Palm Sunday. Matt 21: 1-9; Phil. 2: 5-11.			**Day's length, 12 hours, 46 min.**			
8	**Sun**	The strait gate. Luke 13: 22-30.	98	7 40	1 48	4	♄ souths 5 18		2 5	35 6 25
9	Mon	The daughter of Jairus raised. Mark 5: 22-24; 35-43.	99	8 23	2 20	17	Sirius sets 10 30		1 5	34 6 26
10	Tues	Timid faith. Mark 5: 25-34.	100	9 5	2 54	30	Orion sets 10 57		1 5	33 6 27
11	Wed	The widow's son. Luke 7: 11-17.	101	9 46	3 21	14	☽ in Apogee	♉	1 5	31 6 29
12	Thur	Hinderance of unbelief. Mark 6: 1-6.	102	10 27	3 52	28	Antares rises 10 33	☉	5	30 6 30
13	Frid	**Good Friday.** Jno. 11:19-27.	103	11 18	4 24	13	Spica so. 11 51	F.	5	29 6 31
14	Sat	The Life-giving Word. John 11: 32-45.	104	Morn.	☾ R.	28	14) ♄ stationary	0	5	28 6 32
15		**The Daughter of Jairus Raised. Mark 5: 22-24; 35-43.**		Easter Sunday. Mark 16: 1-8; 1 Cor. 5: 6-8.			**Day's length, 13 hours, 04 min.**			
15	**Sun**	**Easter Sunday.** 1 John 5: 9-15.	105	12 8	8 12	13	Regulus rises 1 4		1 5	27 6 33
16	Mon	The Centurion's servant healed. Luke 7: 1-10.	106	12 58	8 57	28	Rigel sets 9 3		1 5	25 6 35
17	Tues	The Willing Helper. Luke 4: 33-44.	107	1 36	9 46	12	☿ in Aphelion		1 5	24 6 36
18	Wed	Nobleman's son healed. John 4: 46-54.	108	2 27	10 44	27	♂ ♃ ☾ ☽ in ☊	☋	1 5	23 6 37
19	Thur	Possibilities of faith. Mark 9: 17-27.	109	3 10	11 42	11	♂ ♅ ☾		1 5	21 6 39
20	Frid	According to faith. Matt. 9: 27-31.	110	4 5	Morn	25	♂ ♄ ☾, ☉ Enters ♈		2 5	20 6 40
21	Sat	Life through believing. John 20: 24-31.	111	4 58	12 27	9	☿ Great. Elong. W.		2 5	19 6 41
16.		**The Centurion's Servant Healed. Luke 7: 1-10.**		1st Sunday after Easter. John 20: 19-31; 1 John 5: 4-10.			**Day's length, 13 hours, 22 min.**			
22	**Sun**	Matthew's narrative. Matt. 8: 5-13.	112	5 54	1 10	22	22d) ♀ sets 9 3		2 5	18 6 42
23	Mon	Jesus and John the Baptist. Luke 7: 18-28	113	6 47	1 45	5	7☉ sets 9 15		2 5	17 6 43
24	Tues	Testimony of works. John 10: 31-42.	114	7 39	2 15	18	♀ Gr. Hel. Lat. N.		2 5	15 6 45
25	Wed	Fourfold witness. John 5: 30-39.	115	8 31	2 42	1	♃ souths 2 18	☊	2 5	14 6 46
26	Thur	Gabriel's message. Luke 1: 13-22.	116	9 24	3 10	13	☽ in Perigee		2 5	13 6 47
27	Frid	The forerunner. John 3: 22-36.	117	10 17	3 40	25	♂ ☿ ☾, ♂ ♂ ☾		2 5	12 6 48
28	Sat	A preacher of righteousness. Matt. 21: 23-32.	118	11 12	4 10	7	♀ Great. Elong. E.		3 5	11 6 49
17.		**Jesus and John the Baptist. Luke 7: 18-28.**		2d Sunday after Easter. John 10. 12-16; 1 Pet 2: 21-25.			**Day's length, 13 hours, 38 min.**			
29	**Sun**	Prophecy fulfilled. Matt. 11: 2-14.	119	12 9	☽ S.	19	29th) ♄ so. 3 46		3 5	10 6 50
30	Mon	Jesus Warning and Inviting. Matt. 11: 20-30.	120	1 7	8 20	1	♂ ♀ ♆		3 5	9 6 51

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter	" " 6th at 3 56 even	3 16 even	2 36 even.
Full Moon	" " 14th at 8 04 even	7 24 even	6 44 even.
Last Quarter	" " 22nd at 9 35 morn	8 55 morn	8 15 morn.
New Moon	" " 29th at 12 25 morn ...30th)	11 45 even	11 05 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

April 1. Always ready. Luke 21: 29–36; 12: 35–40.
" 8. Christ our missionary model. John 4: 5–15. (Quarterly missionary meeting.)
" 15. The Bread of life. John 6: 24–40. (Easter meeting.)
" 22. Serving God joyously Matt. 22: 1–14.
" 29. What is God's due? Luke 20: 19–26.

Order your "Children Day" services from Hall-Mack-Co., 1020 Arch street, Philadelphia.

ALL FOR JESUS.

Mon.,	Nov.	26.	Time and work.	Ps. 90: 1 17.
Tues.,	Nov.	27.	Results of Christian work.	Acts 5: 12 16; 16: 25 34.
Wed.,	Nov.	28.	Jesus serving.	John 5: 36; 17: 4.
Thu.,	Nov.	29.	Using common lives.	Mark 14: 12-16.
Fri.,	Nov	30.	Daily service.	Luke 9: 23 26.
Sat.,	Dec.	1.	As unto the Lord.	1 Pet. 4: 8-11.
Sun.,	Dec.	2.	Topic—Spending time and taking pains for Christ.	Matt. 25: 1-13.

LISTENING.

Mon ,	Dec.	3.	Use for ears.	Mark 8: 14-21.
Tues.,	Dec.	4.	The art of hearing.	Luke 8: 1 18.
Wed.,	Dec.	5.	Curious ears.	Acts 17: 16 21.
Thu ,	Dec.	6.	Jesus a hearer.	John 8: 20-27.
Fri.,	Dec.	7.	Ears and tongues.	Luke 12: 1-3.
Sat.,	Dec.	8	Taking heed	Deut. 28: 1-6.
Sun.,	Dec.	9.	Topic—How to listen.	Matt. 13: 1-23.

CONFESSING CHRIST.

Mon.,	Dec.	10.	How to confess Christ.	Rom. 10: 1-10.
Tues.,	Dec.	11.	Faith and confession.	John 20: 24-29.
Wed.,	Dec.	12.	Its power in the world.	Matt. 16: 13 20
Thu.,	Dec.	13.	A notable confession	John 9: 24-38.
Fri ,	Dec.	14.	Ashamed to confess him.	Mark 8: 34-38
Sat..	Dec.	15.	Jesus and the confessor.	Luke 12: 8-10
Sun.,	Dec.	16.	Topic—Confessing Christ. (Meeting led by the pastor.)	Matt. 10: 32-39.

CHRIST'S GLORY.

Mon.,	Dec.	17.	The glorious gospel.	2 Cor. 4: 1-6.
Tues.,	Dec.	18.	Its glorious message.	1 John 1: 1-10
Wed.,	Dec.	19.	God in Jesus Christ.	2 Cor. 5: 18 21
Thu.,	Dec.	20.	The transfiguration.	Luke 9: 28-35.
Fri.,	Dec.	21.	Glorified in the disciples.	John 17: -10.
Sat.,	Dec.	22.	Christmas glory.	Luke 2: 11-14.
Sun.,	Dec.	23.	Topic—The glory of Christ. (Christmas meeting.)	John 1: 1-14.

A NEW YEAR'S SERVICE.

Mon.,	Dec.	24	What of the past?	Ps. 77: 1-12.
Tues.,	Dec.	25.	How swift the days!	Ps. 39.
Wed.,	Dec.	26.	God's will in time.	Jas. 4: 13-17.
Thu.,	Dec.	27.	How to have a New Year.	Rom. 6: 1-11.
Fri.,	Dec.	28.	Giving days to God.	Deut. 6: 1-13.
Sat.,	Dec.	29.	Confidence for 1901.	Ps. 42.
Sun.,	Dec.	30.	Topic—The old and new; your purposes. (A New Year's meeting.)	Matt. 13: 51 52; Luke 5: 36 39.

Christian Endeavor Thirty Years old in the Mennonite Church.

Scanning the papers and records of the Germantown Mennonite Church, many things of interest are noticed. Perhaps the most interesting to Christian Endeavorers would be a paper showing the church at work, thirty years ago in regular Christian Endeavor style. The congregation was divided into seven committees, by the pastor and deacons, so that each member found work in that sphere for which he was best fitted. The following circular shows how their work was divided :

STANDING COMMITTEES FOR THE EDIFICATION OF THE CHURCH.

1. A committee of welcome, to welcome strangers and furnish them with seats and hymn books, etc.

2. A committee on invitation, to kindly invite all they can, to visit the church; always guarding against drawing from other churches to fill our own.

3. A committee of sympathy, to visit the sick and the afflicted, to counsel, comfort, and pray with them.

4. A committee for the poor, to offer temporary relief, assist them in finding employment, or to help them to help themselves.

5. A committee on Sabbath School, to go into the highways and byways of life, and gather such children that do not go elsewhere to Sabbath School.

6. A committee on teaching, to furnish teachers suitable for the Sabbath School.

7. A committee on music, to attend to the singing in the church, and to train the young that they become good and useful singers in the service of God.

The prosperity of the church is but the outgrowth of its own vitality, adapting itself to its peculiar surroundings and circumstances. We fully believe that the blessings of God will attend the faithful performance of duty.

Each individual in the different committees should feel the responsibility of an important trust committed to them, and frequently consult the Scriptures and each other in reference to their peculiar duty, that there may be harmony of action and an enterprising effort.

Germantown, Pa., October 24, 1869.

The group herewith given are Mennonite Christian Endeavorers, in attendance at "Detroit '99" International Convention. They represent six States and Manitoba and include senior, intermediate and juniors.

5th Month

MAY.

31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m	Sun sets h. m.
1	Tues	Rebellious children. Isaiah 1: 1-9.	121	2 6	9 52	♍ 13	☿ sets 9 7 ☽ in ♉	3 5	7 6	53
2	Wed	Pretence and sincerity. Isaiah 1: 10-20.	122	3 2	10 42	♍ 25	♂ ♆ ☾	3 5	6 6	54
3	Thur	Responsibility for privileges Matt. 25: 14-30.	123	3 56	11 20	♎ 7	♂ ☿ ☾	3 5	5 6	55
4	Frid	Worldly wisdom rejected. 1 Cor. 1:18-31	124	4 47	11 58	♎ 19	♂ ☿ ♂	3 5	4 6	56
5	Sat	Hated without cause. John 15: 18-25.	125	5 34	Morn	♐ 1	♃ souths 1 39	3 5	3 6	57
18.		**Jesus Warning and Inviting. Matt. 11: 20-30**			3rd Sunday after Easter. John 16: 16-23; 1 Pet. 2: 11-20		**Day's length, 13 hours, 54 min.**			
6	**Sun**	Made nigh. Eph. 2: 11-22.	126	6 19	12 10	♐ 13	☽ 6th) ♄ so. 3 22	4 5	2 6	58
7	Mon	Jesus at the Pharisee's house. Luke 7: 36-50.	127	7 1	12 56	♐ 26	☽ ☿ Gr. Hel. Lat. S.	4 5	1 6	59
8	Tues	Another anointing. Matt. 26: 6-13.	128	7 43	1 6	♑ 9	☽ in Apogee ♉	4 5	0 7	0
9	Wed	Hope for sinners. Matt. 9: 9-13.	129	8 24	1 34	♑ 22	Spica souths 10 12	4	4 59 7	1
10	Thur	A contrite heart. Psalm 51: 1-17.	130	9 5	2 4	♒ 6	Antares rises 8 49	4	4 58 7	2
11	Frid	Rich in mercy. Eph. 2: 1-10.	131	9 48	2 35	♒ 21	Orion sets 9 4	4	4 57 7	3
12	Sat	Blotted out. Col. 2: 8-15.	132	10 34	3 6	♋ 6	Procyon sets 10 34	4	4 56 7	4
19.		**Jesus at the Pharisee's House. Luke 7: 33-50.**			4th Sunday after Easter. John 16: 5-15; James 1: 16-21.		**Day's length, 14 hours, 08 min.**			
13	**Sun**	Saved by faith. Rom. 10: 6-13.	133	11 22	3 38	♋ 21	Arcturus so. 10 46	4	4 55 7	5
14	Mon	Parable of the Sower. Matt. 13: 1-9.	134	Morn.	☾ R.	♒ 6	☽ 14th) ☿ sets 9 6	4	4 54 7	6
15	Tues	Speaking in Parables. Matt. 13: 10-17.	135	12 12	8 30	♒ 21	♂ ♃ ☾, ♂ ♆ ☾	4	4 53 7	7
16	Wed	Parable of the Sower. Matt. 13: 18-23.	136	1 6	9 28	♓ 6	Librae so. 11 38 ♎	4	4 52 7	8
17	Thur	Wayside hearers. Acts 14: 8-20.	137	2 1	10 27	♓ 21	♂ ♄ ☾	4	4 51 7	9
18	Frid	No root. John 6: 59-66.	138	2 56	11 15	♈ 5	Regulus rises 10 46	4	4 50 7	10
19	Sat	Good ground. Acts 2: 37-47.	139	3 50	11 50	♈ 19	Sirius sets 7 58	4	4 50 7	10
20.		**Parable of the Sower. Matt. 13: 1-8, 18-23.**			5th Sunday after Easter. John 16: 23-30; James 1: 22-27		**Day's length, 14 hours, 20 min.**			
20	**Sun**	Much fruit. John 15: 1-8.	140	4 44	Morn.	♉ 2	Spica souths 9 30	4	4 49 7	11
21	Mon	Parables of the Kingdom. Matt. 13: 24-33.	141	5 35	12 14	♉ 16	☾ 21st) ☽ Enters ♍	4	4 48 7	12
22	Tues	The parable explained. Matt. 13: 34-43.	142	6 26	12 52	♉ 28	☾ Arcturus so. 9 13	3	4 47 7	13
23	Wed	Further parables. Matt. 13: 44-52.	143	7 17	1 20	♊ 10	♃ souths 12 15	3	4 46 7	14
24	Thur	The enemy at work. Gen. 3: 1-8.	144	8 8	1 48	♊ 22	☽ in Perigee	3	4 46 7	14
25	Frid	Separation. Matt. 25: 31-46.	145	9 1	2 10	♋ 4	♄ souths 2 3	3	4 45 7	15
26	Sat	Judgment. Rev. 20: 11-15.	146	9 55	2 50	♋ 16	♂ ♂ ☾, ☿ in ♌	3	4 44 7	16
21.		**Parables of the Kingdom. Matt. 13: 24-33**			6th Sunday after Easter. John 15: 26; 16: 4; 1 Pet. 4: 8-11.		**Day's length, 14 hours, 32 min.**			
27	**Sun**	Growth of the Kingdom. Mark 4: 26-34.	147	10 52	3 20	♋ 28	♂ ♃ ☉, ♀ sets 8 57	3	4 43 7	17
28	Mon	The Twelve sent. Matt. 9: 35 to 10: 8.	148	11 50	☽ S.	♍ 10	☽ 28) ☉ Eclip.-Vis.	3	4 43 7	17
29	Tues	Forewarned. Matt. 10: 9-20.	149	12 47	8 20	♍ 22	♂ ♆ ☾	3	4 42 7	18
30	Wed	Promise of deliverance. Matt. 10: 21-33.	150	1 43	8 50	♎ 4	♂ ☿ ☉ superior ♏	3	4 41 7	19
31	Thur	All for Christ. Matt. 10: 34-42.	151	2 36	9 20	♎ 16	☿ in Perihelion	3	4 41 7	19

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter	on the 6th at 8 41 morn	8 01 morn	7 21 morn
Full Moon	" " 14th at 10 38 morn	9 58 morn	9 18 morn
Last Quarter	" " 21st at 3 33 even	2 53 even	2 13 even
New Moon	" " 28th at 9 52 morn	9 12 morn	8 32 morn

Jupiter (♃) is in opposition with the sun on the 27th and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

May 6. How Christians grow. Mark 4: 26–29.
" 13. Vision and service. Ex. 24: 15–18; 32: 19, 20; Matt. 17: 1–8, 14–20.
" 20. The power of a temperate life. Dan. 1: 1–17. (Quarterly temperance meeting.)
" 27. Have patience. Matt. 18: 21–35.

"Children-day" services purchased from Hall-Mack-Co., always delight and edify. Secure their samples before you order elsewhere. Phila., Pa.

Cost of Building a Mennonite Church.

Memorandum of the cost and the charges and proceedings of the building of the Baptists or Mennonists Meeting house in Germantown, when on the 20th day of January, one thousand seven hundred and seventy, met a number of the inhabitance of Germantown and people called Mennonists, and unanimously agreed on a plan thereof, and appointed Jacob Keyser, senior, Nicholas Rittenhouse, Abraham Rittenhouse and Jacob Knorr, managers of the said building.

Following is the cost of each particular of the afforesaid building:

COST OF THE SUNDRY MATERIALS.

LABOR, ETC.	£	s	d.
For boards and scantling	43	5	8
For shinkles	11	5	—
For nails, glass and sprigs	8	—	8
Carpenters work	39	12	—
Stones and digging	7	6	3
Lime and sand	16	3	1
Cieling laths and nails	2	4	10
Masons and plastering work	33	2	9
Hauling	9	5	6
Painting and glaising	5	2	7
Glass	5	5	—
Smith work	6	2	11
Laboring expence	5	10	9
Stove and flews	9	18	—
	202	5	—

The exact cost of the church then built, which still stands and is in excellent condition and preservation, promising to stand several centuries more was $541.12. Twenty-five members then constituted the congregation.—*From the Church Records.*

A Few Estimates of Casper Schwenkfeld.

Robert Barclay: "His character was one of the most beautiful which that eventful period produced . . . . His greatest enemies were compelled to acknowledge his worth, his piety and his holy life; and he endeared himself to all by his modesty and friendly carriage. In the bitterest theological strife he disused all the violent epithets of the time. He aimed at disarming his theological adversaries by the meekness and gentleness of Christ."

Cardinal Hergenrœther: "He always answered the controversial tracts of his opponents, and was more temperate and gentle in polemics and more consistent in his thinking than the other reformers, but just as little free from contradictions."

President C. D. Hartranft: "In Schwenkfeld we find the source of many of the characteristics of modern Protestantism; the function of the laity in the church, the right of representation, the freedom of conscience, the separation of church and state the ecclesiola in ecclesia, and many other formative principle that is now potent in all branches of Christendom, had their strongest champion in him, in the day when these were heretical principles and when their assertion was at the peril of life; there is scarcely a religious school, whether evangelical, pietistic, or liberal, that has not drawn some formative impulse from him, through a hitherto unobserved absorption."

Dr. Ludwig Keller: "To the foremost representatives of the "Free Baptists," who strangely enough were abused as a sect, belong Sabastian Franck and Casper von Schwenkfeld, two men whose significance in the history of German intellectual life is far greater than we would suppose from the neglect which has partially befallen them in Literature. It would be of the highest importance to bring to light the comprehensive and interesting correspondence of Schwenkfeld; surprising results would be obtained from it.

The Schwenkfelder Church at great personal sacrifice undertook a few years ago the issue of a complete critical edition of the writings of Schwenkfeld, under the editorial charge of Pres. Chester D. Hartranft of the Hartford Theological Seminary. Such a work will be a more complete vindication of Schwenkfeld than any words that may be placed together by loving adherents of his views, a more noble monument than any sculptured piece of marble fashioned by the hand of the artist, a more worthy contribution to the science of Christian theology than many of the volumes at present praised by men. H. W. K.

6th Month. JUNE. 30 Days.

Date.	Week Day's.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of Yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Frid	The Lord's touch. Jer. 1: 7–19.	152	3 26	9 50	♋ 28	♀ greatest brilliancy.	2	4 40	7 20
2	Sat	Into all the world. Mark 16: 14–20.	153	4 12	10 20	♌ 10	Arcturus souths 9 27	2	4 40	7 20
22.		**The Twelve sent Forth. Matt. 9: 35 to 10: 8.** Whitsunday. John 14: 23–31; Acts 2: 1–13.					**Day's length, 14 hours, 40 min.**			
3	**Sun**	The Spirit given. Acts 2: 1–12.	154	4 56	10 48	♌ 22	♀ sets 8 48	2	4 39	7 21
4	Mon	Death of John the Baptist Mark 6: 14–29.	155	5 38	11 50	♍ 5	Spica souths 8 27	2	4 38	7 22
5	Tues	Reproof of sin. Luke 3: 15–20.	156	6 19	Morn	♍ 18	(5th) ☽ in Apo.	2	4 38	7 22
6	Wed	The martyr roll. Heb. 11: 32–40.	157	7 40	12 30	♎ 1	7☉ rises 2 40	2	4 37	7 23
7	Thur	The Crown of Life. Rev. 2: 7–11.	158	8 33	1 4	♎ 15	♂ ☿ ♆	1	4 37	7 23
8	Frid	Belshazzar's feast. Dan. 5: 1–7, 25–31.	159	9 27	1 51	♎ 29	♃ souths 11 7	1	4 37	7 23
9	Sat	Sinful feasting. Isaiah 5: 8–13.	160	10 14	2 46	♋ 14	Procyon sets 8 41	1	4 36	7 24
23.		**Death of John the Baptist. Mark 6: 14–29.** Trinity Sunday. John 3: 1–15; Rom. 11: 33–36					**Day's length, 14 hours, 48 min.**			
10	**Sun**	Wise walking. Eph. 5: 6–21.	161	11 10	3 8	♋ 29	☿ Gr. Hel. Lat. N.	1	4 36	7 24
11	Mon	The Feeding of Five Thousand. John 6: 5–14.	162	11 50	3 48	♌ 14	♂ ♃ ☾	1	4 36	7 24
12	Tues	Four thousand fed. Mark 8: 1–9.	163	Morn.	☾ R.	♌ 29	(12) ☾ Eclip.-Vis.	1	4 35	7 25
13	Wed	Dull of understanding. Mark 8: 10-21.	164	12 48	8 24	♍ 14	♂ ♄ ☾	☉	4 35	7 25
14	Thur	The widow's meal. 1 Kings 17: 8 16.	165	1 44	9 34	♍ 29	Regulus sets 11 13	♋.	4 35	7 25
15	Frid	Enough and to spare. 2 Kings 4 38-44.	166	2 39	10 15	♎ 13	♀ stationary	0	4 35	7 25
16	Sat	The hungry filled. Psalm 107: 1–9.	167	3 19	10 42	♎ 27	♀ sets 8 7	0	4 35	7 25
24		**The Feeding of Five Thousand. John 6: 5-14** 1st Sunday after Trinity. Luke 16: 19-31; 1 John 4: 16–21.					**Day's length, 14 hours, 50 min.**			
17	**Sun**	Blessing makes abundance. Mark 6: 30–44.	168	3 56	11 10	♏ 11	Spica sets 1 1	0	4 35	7 25
18	Mon	The Beatitudes. Matt. 4: 25 to 5, 12.	169	4 24	11 44	♏ 24	☽ in Perigee	0	4 35	7 25
19	Tues	Precepts and Promises. Matt. 7: 1-14.	170	5 14	Morn.	♐ 7	(19th) ♀ in ♍	1	4 35	7 25
20	Wed	The daughter of Jairus raised. Mark 5: 22-24; 35 43	171	6 5	12 10	♐ 19	Altair south 1 47	1	4 35	7 25
21	Thur	Jesus Warning and Inviting. Matt 11: 20–30.	172	6 56	12 44	♐ 1	☉ ENTERS ♋ LONGEST DAY	1	4 34	7 26
22	Frid	Jesus at the Pharisee's house Luke 7: 36–50.	173	7 49	1 10	♑ 13	♂ ☿ ♀	2	4 35	7 25
23	Sat	Parable of the ower Matt 13: 1-8; 18-23.	174	8 43	1 43	♑ 25	♂ ♄ ☉	2	4 35	7 25
25.		**REVIEW.** 2d Sunday after Trinity. Luke 14: 16-21; 1 John 3: 12–18.					**Day's length, 14 hours, 50 min.**			
24	**Sun**	The Twelve sent forth. Matt. 9: 35 to 10. 8.	175	9 39	2 24	♒ 7	♂ ♂ ☾, ☽ in ♍	2	4 35	7 25
25	Mon	Walking on the Sea. Matt. 14: 22–33.	176	10 36	3 6	♒ 19	♃ souths 9 49	2	4 35	7 25
26	Tues	Early Prayer. Mark 1: 32–36.	177	11 32	☽ S.	♋ 1	(26th) ♂ Ψ ☾	3	4 35	7 25
27	Wed	In the wilderness. Luke 5: 12–16.	178	12 26	8 5	♋ 13	Regulus sets 10 20	3	4 35	7 25
28	Thur	Storm and calm. Psalm 107: 23–31.	179	1 17	8 50	♋ 25	♂ ♀ ☾	3	4 36	7 24
29	Frid	"Peace, be still!" Mark 4: 35–41.	180	2 5	9 20	♌ 6	♂ ☌ ☾	3	4 36	7 24
30	Sat	Fear not. Isaiah 41: 8–14.	181	2 50	9 52	♌ 19	Vega souths 11 56	3	4 36	7 24

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter	" " 5th at 2 01 morn	1 21 morn	12 41 morn.
Full Moon	" " 12th at 10 40 even	10 00 even	9 20 even.
Last Quarter	" " 19th at 7 59 even	7 19 even	6 39 even.
New Moon	" " 26th at 8 29 even	7 49 even	7 09 even.

Saturn (♄) is in opposition with the sun on the 23rd and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

June. 3. How to be a good neighbor. Luke 10: 25–37.
" 10. Lives that lift. Luke 13: 20, 21.
" 17. Abiding in Christ. John 15: 1–10.
" 24. Our eternal destiny. Matt. 13: 47–50.

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The Mennonite Almanac Maker.

Aside from the usual comments people are accustomed to make on the weather there is a practical use for weather statistics and in recognition of this fact the United States government has established the Weather Bureau. There are very few men, and among the Mennonites there are none, who can give a more detailed, or more interesting account of such things, than Rev. L. J. Heatwole, of Dale Enterprise, Rockingham county, Virginia. He is the humble pastor of Weaver's Mennonite church of that place. He is a most unassuming man, has an honest dread of noterity. With all this modesty he is the ablest and most honored man in the Virginia Conference. The subject of our sketch is a descendent of Matthias Hütwohl, a Mennonite who came from Steig by Bacharach on the Rhine, in 1747, and settled in Lancaster county, Penna. His Grandfather, David Heatwole, emigrated to Rockingham county, Va., in 1800.

Astronomer Heatwole was born and bred on his father's farm and learned to follow the plow almost as soon as he knew his letters, but farming had little charm for the born student. He read everything that came into his hands; his father's modest library was exhausted before he was twelve years of age. His education began in the district school. After completing the elementary branches there he became a student in the "Valley Normal Institute" at Bridgewater, Va. After he had completed his course he devoted his life to teaching. He held positions in Virginia and in Missouri, and everywhere his efforts as a teacher were crowned with marked success.

In the early years of his student life he developed a fondness for the study of Astronomy and Meteorology. These branches have always had a special charm for him, claiming the devotion of his best years. In 1884 he was appointed weather observer at Dale Enterprise, Va., by the chief of the Weather Bureau at Washington. This position he still holds. By virtue of his appointment he has access to all the charts, pamphlets, periodicals, etc., issued by the National and United States Naval Bureaus, thus being kept in touch with all the astronomical and meteorological events of the day.

The world benefits by the knowledge of our brother through the family almanacs, being equipped with all the necessary charts, and instruments, together with an extensive knowledge of his specalty he arranges the astronomic for Calender Almanacs. His work appears in upward of fifty publications all over the United States and Canada.

Perhaps the most interesting, surely the most valuable, result of his work is his Diary, dating from his sixteenth year. Here one can find daily records since then. They are not of a personal character only. Future generations will find here record of events that have transpired, accounts of which are chronicled nowhere else. These records have grown from the ordinary pocket diary into volumes large as an ordinary 12x18 counting house ledger.

THE HOUSE WHERE L. J HEATWOLE WAS BORN.

The student, teacher, preacher, astronomer Heatwole was born of humble parentage and amid humble surroundings. The ancestors were Mennonites many of whom suffered persecution. A more faithful and devoted Mennonite can not be found anywhere to-day. In his twentieth year, upon the confession of his faith, he was baptized

7th Month JULY. 31 Days.

Week Day's Date.	International S. S. Lessons and Daily Readings of the International Bible Reading Association	Day of Yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m	Sun sets h. m.
	26. Jesus Walking on the Sea. Matt. 14: 22-33.					3rd Sunday after Trinity. Luke 15: 1-10; 1 Pet 5: 6-11.		Day's length, 14 hours, 48 min.	
1 **Sun**	Wondrous power. Mark 6: 45-52.	182	3 33	10 28	♑ 2	♃ souths 9 23	☽ 4	4 36	7 24
2 Mon	The bread of life. John 6: 22-40.	183	4 15	10 57	♑ 14	⊕ in Aphelion	♂ 4	4 36	7 24
3 Tues	Bread from heaven. John 6: 41-50.	184	4 56	11 20	♑ 28	☽ in Apogee	4	4 37	7 23
4 Wed	Everlasting life. John 6: 51-58.	185	5 38	11 55	♒ 11	4) ☿ Gr. Elong. E.	4	4 37	7 23
5 Thur	The Manna. Exodus 16: 4-15.	186	6 20	Morn.	♒ 25	♄ souths 11 10	4	4 38	7 22
6 Frid	Broken for us. Luke 22: 13-20.	187	7 5	12 30	♓ 9	☉ rises 1 10	4	4 38	7 22
7 Sat	None lost. John 17: 1-12.	188	7 53	1 5	♓ 22	Vega souths 11 22	5	4 38	7 22
	27. Jesus the Bread of Life. John 6: 22-40					4th Sunday after Trinity. Luke 6: 36-42; Rom 8: 18-23		Day's length, 14 hours, 44 min.	
8 **Sun**	With Him in glory. John 17: 20-26.	189	8 44	1 45	♈ 8	♂ ☌ ☾, ♂ ☿ ☉ Inferior	5	4 39	7 21
9 Mon	Gentile woman's faith. Mark 7: 24-30.	190	9 38	2 14	♈ 23	♂ ☿ ☾, ♄ in Aphelion	5	4 39	7 21
10 Tues	The demoniac child. Luke 9: 37-42.	191	10 35	2 54	♉ 8	♂ ♄ ☾, ☽ in ♌	☾ 5	4 40	7 20
11 Wed	God of the Gentiles. Rom. 3: 21-30.	192	11 32	3 20	♉ 23	Arcturus sets 1 58	5	4 40	7 20
12 Thur	One in Christ. Gal. 3: 20-29.	193	Morn	☾ R.	♊ 8	12) Orion rises 3 51	5	4 41	7 19
13 Frid	Importunity in prayer. Luke 11: 5-13.	194	12 29	8 30	♊ 22	Regulus sets 9 14	5	4 41	7 19
14 Sat	An urgent plea. Luke 18: 35-43.	195	1 24	9 7	♋ 6	☿ in Aphe. DOG DAYS BEGIN	5	4 42	7 18
	28. The Gentile Woman's Faith. Mark 7: 24-30					5th Sunday after Trinity. Luke 5: 1-11; 1 Pet. 3: 8-15.		Day's length, 14 hours, 36 min.	
15 **Sun**	Persevering prayer. Matt. 15: 21-28.	196	2 18	9 48	♋ 19	☽ in Perigee		6 4 43	7 17
16 Mon	Peter's Confession. Matt. 16: 13-20.	197	3 10	10 20	♌ 3	☉ rises 12 30	♌	6 4 44	7 16
17 Tues	Christ's Rebuke. Matt. 16: 21-28.	198	4 2	10 50	♌ 16	☿ stationary		6 4 45	7 15
18 Wed	Another confession. John 6: 66-71.	199	4 53	11 10	♌ 28	Altair souths 11 52		6 4 46	7 14
19 Thur	True confession. 1 John 4: 1-6.	200	5 46	11 47	♍ 10	19th) ♂ in ♌		6 4 46	7 14
20 Frid	The corner stone. 1 Peter 2: 1-10.	201	6 39	Morn	♍ 22	♄ souths 10 6		6 4 47	7 13
21 Sat	The sure foundation. Eph. 2: 11-22.	202	7 34	12 20	♎ 4	♃ souths 8 0 ☽ in ♌		6 4 47	7 13
	29. Peter's Confession and Christ's Rebuke. Matt 16: 13-26.					6th Sunday after Trinity. Matt 5: 20-26; Rom. 6: 3-17.		Day's length, 14 hours, 25 min.	
22 **Sun**	For Christ's sake. Phil. 3: 1-11.	203	8 29	1 1	♎ 16	♂ ☌ ☾, ☉ enters ♎		6 4 48	7 12
23 Mon	The Transfiguration. Luke 9: 28-36.	204	9 25	1 44	♎ 28	♂ ♆ ☾, ☿ in Aphel.		6 4 49	7 11
24 Tues	Sleeping disciples. Luke 22: 39-46.	205	10 19	2 37	♏ 10	♂ ☿ ☾		6 4 50	7 10
25 Wed	A voice from heaven. John 12: 23-33.	206	11 10	3 40	♏ 22	Pollux sets 8 19		6 4 51	7 9
26 Thur	Glory of Christ. Rev. 1: 9-18.	207	11 59	☽ S.	♐ 4	26) Orion rises 3 2		6 4 52	7 8
27 Frid	The shining face. Exodus 34: 27-35.	208	12 45	7 51	♐ 16	Spica sets 10 18		6 4 52	7 8
28 Sat	The beloved Son. Mark 1: 1-11.	209	1 29	8 12	♐ 29	Antares sets 10 16		6 4 53	7 7
	30. The Transfiguration. Luke 9: 28-36					7th Sunday after Trinity. Mark 8: 1-9; Rom 6: 19-23.		Day's length, 14 hours, 14 min.	
29 **Sun**	Peter's remembrance. 2 Peter 1: 16-21.	210	2 11	8 47	♑ 11	☿ stationary	♌	6 4 54	7 6
30 Mon	Jesus and the children. Matt 18: 1-14.	211	2 53	9 10	♑ 25	♄ souths 9 25		6 4 55	7 5
31 Tues	The searching question. Mark 9: 33-42.	212	3 34	9 44	♒ 8	☽ in Apogee		6 4 56	7 4

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter on the	4th at 7 15 even.	6 35 even.	5 55 even.
Full Moon " "	12th at 8 24 morn	7 44 morn.	7 04 morn.
Last Quarter " "	19th at 12 33 morn	20th) 11 33 even	11 13 even.
New Moon " "	26th at 8 45 morn	8 05 morn.	7 25 morn.

Venus (♀) is in inferior conjunction with the sun on the 8th and changes from evening star to morning star.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

July. 1. When is a nation safe? Deut. 26: 1–11. (A patriotic service.)
" 8. The power of small things. Mark 4: 30–32.
" 15. How mission work will gain success. Acts 1: 6–14. (Quarterly missionary meeting.)
" 22. The needy at our door. Luke 16: 19–31.
" 29. Cumberers of the ground. Luke 13: 6–9.

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by Bishop Coffman. In 1887 he was called to the Gospel ministry by the church over which he now presides. While residing in Missouri about a decade ago, serving as pastor of the Bethel church, in Cass county, at the direction of that congregation he was consecrated a Bishop.

Bishop Heatwole, who is just in the prime of life, still on the hither side of fifty, we hope may be given many years to continue in the faithful service of his Master, doing great good to the church and the world.

The Mennonite Hospital.

We read of our Savior that he always had an open heart and a helping hand for the helpless and diseased. After him this care for the sick has been kept up according to his will by his true followers in his church. Our forefathers also have paid a good deal of attention to this part of their church duty, but by and by the deaconry was neglected as an institution. In

recent years, however, this subject has often been brought to the front in our conferences and in private circles, because we saw how needful and appropriate such work would be.

During the spring of last year it was once and again spoken of in the Alexanderwohl and other churches to erect a hospital in their midst to meet a long-felt want in this line. The question was solved by organizing a society for this purpose. Provisionary plans were laid down and a building fund raised. Ten dollars secures membership. In the annual meeting of the society the members elect a board of seven directors who appoint the necessary help and regulate the management of the institution. Any diseased person finds admittance into the hospital and is taken care of. The consideration is $3.50 per week or $50.00 for six months. Physician's fees and special work are charged extra. Provisions are being made for such persons who cannot pay. The above regulations are subject to change, as experience will teach and conditions will necessitate.

The hospital is located at Goessel, Kan., a small country town, 14 miles north of Newton. It has 15 rooms, of which 8 are sick-rooms. At present Rev. Peter Balzer is chairman of the board. Miss Katie Schellenberg is the first deaconess engaged for the work; others will soon follow. From nearly all the Mennonite churches of Kansas, friends of the work, have liberally contributed and secured membership.

On June 18th the Building was completed (see cut) and dedicated. About 3000 people had gathered from all sides for the occasion. Very interesting and inspiring addresses were made by several of our leading ministers and a liberal collection was taken.

The building including lot, furniture, etc., costs about $3,000.00. Besides this, many kind friends have presented to the hospital many things that are needed, such as furniture, bed-linen, towels, etc. And there is still room for more.

Thus far the work has been a success and we hope by the grace of God it will be a blessing to many a sufferer and also to our churches.

Mennonite Aid Society.

The purpose of this society is to systematically aid the widows and orphans of its members. The brethren joining the society make a payment of $2.25 each, of this $2.00 are deposited in the Mt. Lake Bank here. This money constitutes the treasury, the 25 cents are for necessary expenses, such as postage, printing circulars, etc. The amount of money contained in the treasury is paid to the survivors of that member who now dies first, though shall such an amount not exceed the sum of $1000 in any one case.

Until the membership reaches the number of 500, the amount of such aid money will, of course, be only double the amount of the number of members of the society. After each death the members make another payment of $2.00 for the next death. The larger the membership after 500, comparatively smaller the payment at each

8th Month. # AUGUST. 31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s.	d.	Miscellany.	Sun slo m.	Sun rise h. m.	Sun sets h. m.
1	Wed	Ambition rebuked. Matt. 20: 20–28.	213	4 16	10 11	♑	22	☿ ☌ ☉ - Inferior	♌	6 4	57 7 3
2	Thur	The humble spirit. Prov. 16: 16–25.	214	4 59	10 48	♐	6	♃ souths 7 16		6 4	58 7 2
3	Frid	Clothed with humility. 1 Peter 5: 1–7.	215	5 45	11 17	♐	19	☽ ☿ Gr. Hel. Lat. S.		6 4	59 7 1
4	Sat	Lowliness of mind. Phil. 2: 1–8.	216	6 34	11 44	♑	3	♄ souths 9 4		6 5	07 7 0

31. **Jesus and the Children.** Matt. 18: 1–14. — 8th Sunday after Trinity. Matt 7: 15-23; Rom. 8: 12-17. — Day's length, 14 hours, 00 min.

5	**Sun**	The children s blessing. Mark 10: 13-16.	217	7 25	Morn.	♑	18	☿ ☌ ☾, ☿ ☍ ☾, ☽ in ♌	♋	6 5	1 6 59
6	Mon	The forgiving spirit. Matt. 18: 21-35.	218	8 20	12 4	♑	2	Spica sets 9 38		6 5	2 6 58
7	Tues	Forgiving his brethren. Gen. 50: 14-21.	219	9 16	1 8	♑	17	☿ ♄ ☾, ☿ ♂ Ψ		5 5	3 6 57
8	Wed	David and Saul. 1 Sam. 24: 1–12.	220	10 13	2 14	♒	2	Vega souths 9 19		5 5	4 6 56
9	Thur	Forgiving one another. Col. 3: 9–17.	221	11 9	3 20	♒	16	7 ☉ rises 10 56		5 5	5 6 55
10	Frid	Repeated forgiveness. Luke 17: 1–10.	222	Morn.	☾ R.	♒	30	(10th) ☿ stationary		5 5	6 6 54
11	Sat	That ye may be forgiven. Mark 11: 20-26.	223	12 5	7 10	♓	14	♀ rises 3 7		5 5	7 6 53

32. **The Forgiving Spirit.** Matt. 18: 21–35. — 9th Sunday after Trinity. Luke 16: 1-9; 1 Cor. 10: 6-13 — Day's length, 13 hours, 45 min.

12	**Sun**	Do as ye pray. Matt. 6: 5–15.	224	1 0	7 40	♓	27	☽ in Perigee	♌	5 5	9 6 51
13	Mon	The Man born blind. John 9: 1–17.	225	1 53	8 10	♈	11	Arcturus sets 1 20		4 5	10 6 50
14	Tues	"One thing I know." John 9: 18–29.	226	2 47	8 41	♈	24	♀ Greatest Brilliancy		4 5	11 6 49
15	Wed	The eye of faith. John 9: 30–41.	227	3 40	9 10	♈	6	♀ Gr. Hel. Lat. S.		4 5	12 6 48
16	Thur	The healing touch. Mark 8: 22–26.	228	4 35	9 48	♈	18	Vega souths 8 50		4 5	13 6 47
17	Frid	Blinded minds. 2 Cor. 4: 1-7.	229	5 30	10 20	♈	30	(17th) ☿ stationary		4 5	14 6 46
18	Sat	Seeing the invisible. 2 Kings 6: 8–17.	230	6 26	11 4	♉	12	☾ ♄ so. 8 7 ☽ in ♉		3 5	15 6 45

33. **The Man Born Blind.** John 9: 1–17. — 10th Sunday after Trinity. Luke 19: 41-48; 1 Cor. 12: 1-11 — Day's length, 13 hours, 30 min.

19	**Sun**	Spiritual discernment. 1 Cor. 2: 7–16.	231	7 21	Morn.	♉	14	☿ Gr. Elong. W.	♋	3 5	17 6 43
20	Mon	The Good Shepherd. John 10: 1–16.	232	8 15	12 10	♊	6	♂ ♂ ☾		3 5	18 6 42
21	Tues	Safety of the sheep. John 10: 17–30.	233	9 7	1 4	♊	18	♂ ♀ ☾		2 5	19 6 41
22	Wed	False shepherds. Ezekiel 34: 1–10.	234	9 56	3 3	♊	30	☿ in ♌		2 5	20 6 40
23	Thur	Deliverance. Ezekiel 34: 11–19.	235	10 42	4 10	♋	12	♂ ☿ ☾, ☉ Enters	♍	2 5	21 6 39
24	Frid	One Shepherd. Ezekiel 34: 20–31.	236	11 27	☽ S.	♋	25	(24) Dog Days End		2 5	23 6 37
25	Sat	Guiding and keeping. Psalm 23.	237	12 9	6 54	♍	8	□ ♃ ☉, ♃ so. 5 47		2 5	24 6 36

34. **Jesus the Good Shepherd.** John 10: 1–16. — 11th Sunday after Trinity. Luke 18: 9-14; 1 Cor. 15: 1-10. — Day's length, 13 hours, 12 min.

26	**Sun**	For us. 1 Peter 2: 19–25.	238	12 51	7 25	♍	21	Orion rises 1 13	♌	2 5	25 6 35
27	Mon	The Seventy sent forth. Luke 10: 1–16.	239	1 32	7 58	♎	5	☿ in Perihel. ☽ in Apo.		1 5	26 6 34
28	Tues	" " " " Luke 10: 17-24.	240	2 14	8 34	♎	18	Arcturus sets 10 52		1 5	27 6 33
29	Wed	Sending the twelve. Mark 6: 7–13.	241	2 56	9 10	♏	2	Antares sets 11 11		1 5	29 6 31
30	Thur	Shaking off the dust. Acts 13: 44–52.	242	3 41	10 6	♏	17	7 ☉ rises 9 37		0 5	30 6 30
31	Frid	Missionary work. Acts 14: 19–28.	243	4 28	10 40	♐	1	♄ souths 7 15		0 5	31 6 29

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter	" " 3rd at 11 47 morn	11 07 morn	10 27 morn.
Full Moon	" " 10th at 4 32 even	3 52 even	3 12 even.
Last Quarter	" " 17th at 6 48 morn	6 08 morn	5 28 morn.
New Moon	" " 24th at 10 54 even	10 14 even	9 34 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

August. 5. The evil of envy. Luke 15: 25–32.
" 12. Zeal. Luke 16: 1–13.
" 19. The woes of the drunkard. Prov. 23: 29–35. (Quarterly temperance meeting.)
" 26. Ministering to Christ. Matt. 25: 31–46.

death would need to be. The society accepts only Mennonite brethren as members who are not less than 18 years old and of comparatively good health (Doctor's certificates are not required.) The brethren who organized this society think that such an undertaking was a long-felt want among our Mennonite people and, therefore, expect that our brethren will take a general interest and largely join with us, to help carry out the purpose of the society. The business committee consists of the following brother members: I. I. Bargen, David Ewert, Frank Balzer, John P Rempel and H. P. Gœrtz, who has his office at the first above-named place. Any further information concerning this society will cheerfully be given. All correspondence, etc., should be addressed to the corresponding secretary.

History of the Mennonite General Conference.

This is one of the latest Mennonite publications. This excellent work gives a complete account of the origin, work and development of the Mennonite General Conference. It is well and carefully written; and the facts presented are authentic, and should be read by every Mennonite. It presents a wonderful manifestation of self sacrificing, devoted effort in the spread of the Gospel through this conference The book is published by Rev. H. P. Krehbiel, pastor of the Canton, Ohio, church. It has 528 pages, and has 75 illustrations. Send postpaid to any address on receipt of $1.85.

THE REVIEW, an illustrated monthly, also published and edited by Rev. H. P. Krehbiel, in the interest of the Mennonite Church. Subscription, 40 cents a year, in advance. Office of publication 2013 E. 8th St., Canton, O.

Tennis Kunder's House.

Germantown's first house, built by one of its first settlers—That builder a Mennonite.

To the average Philadelphians, the old fashioned house standing at 5109 Germantown Ave., is a spot not calculated to attract any unusual attention. There is nothing very striking about the building further than that it shows signs of old age, but it is that which makes it a place of unusual interest to every lover of Mennonite History.

In 1683, when the Mennonite colony consisting of thirteen families, came to America, it was at Germantown that they first settled, and one of their number, Tennis Kunders (later known as Dennis Conrad) was the builder of this house

which, by the way was the first house ever built in Germantown, and remains to remind one of the story. Here the Mennonites held their first religious services and in all probability the Quakers also worshipped with them, for in those days the Quakers and Mennonites ofttimes held their services together, and, it is known that at different times William Penn preached in this house. Services were held there until 1708, when a log church was erected by the Mennonites, a few feet from the spot where the present church stands, which was also used at that time as a School House.

Further interest is centered in the place from the fact that the first Anti-Slavery protest by an organized body in the history of the world, was adopted there in 1688. The Mennonites however being a modest people, laid the protest before an Assembly of Quakers.

After some years, the property passed out of the hands of the Mennonites and was converted into a farmer's hotel, known as Lesher's Tavern. It seems that during this time it degraded into a rather common resort, since Christopher Kinzel,

9th Month. SEPTEMBER. 30 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Sat	The Gospel preached. Rom. 15: 15-21.	244	5 17	11 15	♐ 15	☐♅☉,♂♃☾,☽in♌♈	0	5 33	6 27
35.		**The Seventy sent Forth. Luke 10: 1-11, 17-20.**					12th Sunday after Trinity. Mark 7: 31-37; 2 Cor 3: 4-12		**Day's length, 12 hours, 54 min.**	
2	Sun	Laborers with God. 1 Cor. 3: 1-11.	245	6 8	11 49	♐ 29	2d) ♄ stationary		1 5 34	6 27
3	Mon	The good Samaritan. Luke 10: 25-37.	246	7 2	Moon	♑ 13	♂ ☌ ☾	☾	1 5 35	6 25
4	Tues	Love to God. Deut. 6: 1-13.	247	7 57	12 44	♑ 27	♃ souths 5 11		1 5 36	6 24
5	Wed	Love for neighbor. Lev. 19: 11-18.	248	8 53	1 56	♑ 11	☿ rises 2 57		1 5 37	6 23
6	Thur	Coals of fire. Rom. 12: 9-21.	249	9 48	2 52	♑ 25	Sirius rises 3 22		2 5 39	6 21
7	Frid	Greatness of love. 1 Cor. 13: 1-10.	250	10 43	3 40	♒ 9	☿ Great. Hel. Lat. N.		2 5 40	6 20
8	Sat	Perfection of love. Matt. 5: 43-48.	251	11 38	4 20	♒ 22	Rigel rises 12 18	♌	2 5 41	6 19
36		**The Good Samaritan. Luke 10: 25-37.**					13th Sunday after Trinity. Luke 10: 23-37; Gal. 3: 15-23		**Day's length, 12 hours, 38 min.**	
9	Sun	The great commandment. Mark 12:28-34	252	Morn.	☾ R.	♈ 6	9th) ☽ in Perigee		3 5 43	6 17
10	Mon	The Rich Fool. Luke 12: 13-21.	253	12 33	6 34	♈ 19	Regulus sets 11 25		3 5 44	6 16
11	Tues	The Lesson to be learnt. Luke 12: 22-34.	254	1 28	7 26	♈ 2	Orion rises 12 0		3 5 45	6 15
12	Wed	Lest we forget. Deut. 8: 11-20.	255	2 24	8 40	♈ 14	Antares sets 9 20		4 5 47	6 13
13	Thur	Riches cannot save. Psalm 49: 6-20.	256	3 21	9 30	♈ 26	♂ ☿ ☉ superior		4 5 48	6 12
14	Frid	The better trust. Psalm 52.	257	4 19	10 10	♉ 8	7☉ rises 2 58		5 5 49	6 11
15	Sat	A snare. 1 Tim. 6: 1-10.	258	5 15	10 55	♉ 20	15th) ♀ rises 2 55	♈	5 5 50	6 10
37.		**The Rich Fool. Luke 12: 13-21.**					14th Sunday after Trinity. Luke 17: 11-19; Gal. 5: 16-24.		**Day's length, 12 hours, 20 min.**	
16	Sun	Use of riches. 1 Tim. 6: 11-21.	259	6 11	11 40	♊ 2	♂ ☌ ☾		5 5 52	6 8
17	Mon	Duty of watchfulness. Luke 12: 35-46.	260	7 3	Morn	♊ 14	♀ Great. Elong. W.		6 5 53	6 7
18	Tues	Reason for watchfulness. Matt. 24: 32-42	261	7 53	12 40	♊ 26	♂ ♂ ☾		6 5 54	6 6
19	Wed	Be ready. Matt 24: 43-51.	262	8 41	1 37	♋ 8	♂ ♀ ☾		7 5 56	6 4
20	Thur	Wise and foolish virgins. Matt. 25: 1-13.	263	9 25	2 37	♋ 20	Procyon sets 9 26		7 5 57	6 3
21	Frid	Remember and hold fast. Rev. 3: 1-6.	264	10 8	3 40	♌ 3	♄ souths 5 54		7 5 58	6 2
22	Sat	Children of light. 1 Thes. 5: 4-11.	265	10 50	4 44	♌ 16	☐♄☉, ☐♆☉	♉	8 5 59	6 1
38.		**The Duty of Watchfulness. Luke 12: 35-46**					15th Sunday after Trinity. Matt. 6: 24-34; Gal. 5: 25; 6: 1-10.		**Day's length, 12 hours, 02 min.**	
23	Sun	Watch and pray. Luke 21: 25-36.	266	11 31	☽ S.	♌ 30	☉ ENTERS ♎ D. & N. EQUAL		8 6	0 6 0
24	Mon	Jesus walking on the sea. Matt. 14:22-33	267	12 13	6 18	♍ 14	♂ ☿ ☾		8 6	2 5 58
25	Tues	Jesus, the bread of life. John 6: 22-40.	268	12 55	6 50	♍ 28	Fomalhaut so. 10 42		8 6	3 5 57
26	Wed	Jesus and the children. Matt. 18: 1-14.	269	1 39	7 33	♎ 13	Antares sets 8 32		9 6	4 5 56
27	Thur	The forgiving spirit. Matt. 18: 21-35.	270	2 25	8 18	♎ 27	Orion rises 1 9		9 6	6 5 54
28	Frid	The man born blind. John 9: 1-17.	271	3 13	9 12	♐ 11	♃ souths 3 50, ☽ in ♌		9 6	7 5 53
29	Sat	Jesus, the Good Shepherd. Jno. 10: 1-16.	272	4 3	10 14	♐ 25	♂ ♃ ☾, ♂ ♅ ☽, ♀ in ♍	♋	10 6	8 5 52
39.		**REVIEW.**					16th Sunday after Trinity. Luke 7: 11-17; Eph. 3: 13-21.		**Day's length, 11 hours, 44 min.**	
30	Sun	The Good Samaritan. Luke 10: 25-37.	273	4 54	11 20	♐ 9	♂ ♄ ♋		10 6	10 5 50

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter	on the 2nd at 2 58 morn	2 18 morn	1 38 morn
Full Moon	" " 9th at 12 08 morn	8th) 11 28 even.	10 48 even
Last Quarter	" " 15th at 3 59 even.	3 19 even.	2 39 even.
New Moon	" " 23rd at 2 59 even.	2 19 even.	1 39 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

September 2. Seek souls. Luke 15: 1–10.
" 9. Our simple duty. Luke 17: 7–10.
" 16. The broad way: the narrow way. Matt. 7: 13, 14.
" 23. Tares in your field. Matt. 13: 24–30, 36–43.
" 30. Our foolish excuses. Luke 14: 15–24.

The Chairman of the Lesson Committee, John Potts, says: "The Sunday School Times is to the Sunday-school world what the London Times is to the political world."

a barber, who occupied the historic house for about forty-five years, says that in his boyhood days, he heard old people tell of bull fights which were held in the meadow nearby, when the place was used as a hotel. The house is now occupied by a shoemaker. Originally it was only one story high, but a second story was added later. To-day the house stands, speaking in silence to every Mennonite of the early days of our history.

The Mennonite.

Published by the Eastern District Conference.

The *Mennonite*, just fifteen years old, was the child of necessity. Though young in years has been a vital force in shaping the forward movement of the church. Our eastern churches are rapidly becoming english and without an english medium the churches must of necessity grow away from the touch of the churches work. For the first six years of its life N. B. Grubb, of Philadelphia, was its editor. Since then A. S. Shelly, of the Hereford church, Bally, Pa., has been its head. It gives us pleasure to have the readers to look into his face. May such a look animate the reader and impel him to duty. No paper can be anything more than what its readers relp to make it. H. G. Allebach, Boyertown, Pa., is associated with the editor. The business management for many years in the hands of A. B. Shelly, Milford Square, Pa., has lately passed into the hands of William Gottshall, Schwenksville, Pa. The new Publication Board has set to work with a will and if the improvements of the paper for the future may be judged by its present appearance and character then will the *Mennonite* be a paper that will long live and be of great usefulness. The price of subscription is only fifty cents a year. The *Mennonite* should be found in every english reading Mennonite family.

A. S. SHELLY.

H. G. ALLEBACH.

W. S. GOTTSHALL.

Marriage Services 130 years ago.

The marriage ceremony is performed in various ways in our land. Each denomination conducts it according to its own ideas. On account of the magnificent religious liberty which prevails here, many people do not belong to any church and for such there are three ways. The governor gives a license, so that one may have the ceremony performed where he choses. A minister of the Church of England has also been appointed to perform the ceremony for all who may desire it. He performs it at his house or at hotels or where the bridegroom desires it. Justices of the Peace also perform the ceremony. The bridegroom must announce his intention three or four weeks before hand to the Justice in the presence of one or two men in order that there may be enough time to make public announcement. Many of our own people have been married by this method.

Those who have any regard for our doctrines, however, on account of the opportunity to preach the word, have requested the performance of the ceremony by us and have thus far been accommodated. On account of our not having a minister, the bridegroom announces his desire to the "Hausz-væter" who adhere to our meetings. They take the case into consideration and delegate some one whom they regard worthy to perform the ceremony, after the performance of which he is free of all duty again as before. The "Hausz-væter" announces the intended marriage three times in their meetings. Balzer Hoffman conducted the ceremony a long time in this way, but since his resignation from his services, Christopher Schultz has been asked to serve. By this

10th Month. # OCTOBER. 31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s.	Moon's signs d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Mon	Jesus dining with a Pharisee. Luke 14: 1-14	274	5 47	Morn.	♐	23	1st) ♀ rises 2 59	10	6 11	5 49
2	Tues	Sabbath healing. Matt. 12: 1-13.	275	6 41	12 10	♑	7	♆ stationary	11	6 13	5 47
3	Wed	Pride condemned. Matt. 23: 1-12.	276	7 34	12 50	♑	21	Sirius rises 12 54	11	6 14	5 46
4	Thur	Care for the poor. Isa. 58: 3-12	277	8 28	1 49	♒	5	Rigel rises 9 58	11	6 15	5 45
5	Frid	The lowly place. Prov. 25: 1-7.	278	9 21	2 50	♒	18	♃ souths 3 28	12	6 17	5 43
6	Sat	There is lifting up. Job 22: 23-30.	279	10 15	3 40	♓	1	Altair souths 6 57	12	6 18	5 42

40. Jesus dining with a Pharisee. Luke 14: 1-14.

17th Sunday after Trinity. Luke 14: 1-11; Eph. 4: 1-6.

Day's length, 11 hours, 24 min.

7	**Sun**	Preferring one another. Rom. 12: 1-13.	280	11 10	4 52	♓	14	7th) ☉ rises 7 21	12	6 19	5 41
8	Mon	Parable of the Great Supper. Luke 14: 15-24.	281	Morn.	☾ R.	♓	27	8th) ☽ in Perigee	12	6 20	5 40
9	Tues	Wisdom's call. Prov. 9: 1-10.	282	12 6	6 1	♈	10	Markab so. 9 59	13	6 22	5 38
10	Wed	Invitation despised. Matt. 22: 1-10.	283	1 5	7 3	♈	21	♀ in ♌, ☿ in Aphelion	13	6 23	5 37
11	Thur	Refusing to harken. Zech. 7: 8-14.	284	2 4	8 14	♉	4	♄ souths 4 39	13	6 24	5 36
12	Frid	Refusers rejected. Isa. 65: 1-12.	285	3 3	9 15	♉	16	Andromeda so. 10 51	14	6 26	5 34
13	Sat	Supper of the Lamb. Rev. 19: 4-9.	286	4 1	10 16	♉	27	♂ ♆ ☾	14	6 27	5 33

41. Parable of the Great Supper. Luke 14: 15-24

18th Sunday after Trinity. Matt. 22: 34-46; 1 Cor. 1: 4-9

Day's length, 11 hours, 06 min.

14	**Sun**	Free invitation. Rev. 22: 8-17.	287	4 56	11 17	♋	10	♂ ♃ ☾	♍	14 6	28 5 32
15	Mon	The Lost Sheep and Lost Coin. Luke 15: 1-10.	288	5 49	Morn.	♋	22	Sirius rises 12 16	14	6	29 5 31
16	Tues	Seeking the lost. Ezekiel 34: 11-16.	289	6 37	12 10	♌	4	7th) ☉ rises 6 46	14	6	30 5 30
17	Wed	Sinners sought. Mark 2: 13-17.	290	7 23	12 57	♌	16	Rigel rises 10 6	15	6	32 5 28
18	Thur	Lost and saved. Titus 3: 1-8.	291	8 7	1 24	♌	28	Fomalhaut so. 9 18	15	6	33 5 27
19	Frid	The dead quickened. Eph. 2: 1-10.	292	8 49	2 31	♍	11	♂ ♃ ♅, ♂ ♀ ☾	♎	15 6	35 5 25
20	Sat	Joy of the saved. 1 Tim. 1: 12-17.	293	9 30	3 30	♍	25	Antares sets 7 6	15	6	36 5 24

42. The Lost Sheep and Lost Coin. Luke 15: 1-10.

19th Sunday after Trinity. Matt 9: 1-8; Eph. 4: 22-28

Day's length, 10 hours, 48 min.

21	**Sun**	Joy in heaven. Rev. 7: 9-17.	294	10 11	4 34	♎	9	☽ in Apogee	15	6	37 5 23
22	Mon	The Prodigal Son. Luke 15: 11-24.	295	10 54	5 40	♎	23	♃ souths 2 34	15	6	39 5 21
23	Tues	Lost and found. Luke 15: 25-32.	296	11 37	☽ S.	♏	7	23rd) ☉ enters ♏	15	6	40 5 20
24	Wed	The world unsatisfying. Eccles. 2: 1-11.	297	12 23	5 46	♏	22	Regulus rises 9 14	16	6	41 5 19
25	Thur	The way of transgressors. Prov. 13: 1-15.	298	1 10	6 40	♐	7	♂ ☿ ☾, ☽ in ♌	16	6	42 5 18
26	Frid	Learning by adversity. 2 Chron. 33: 1-13	299	2 0	7 42	♐	22	♂ ♅ ☾, ♂ ♃ ☾	16	6	44 5 16
27	Sat	Returning and weeping. Jer. 50: 1-7.	300	2 51	8 40	♑	6	Andromeda so. 9 50	♓	16 6	45 5 15

43. The Prodigal Son. Luke 15: 11-24.

20th Sunday after Trinity. Matt. 22: 1-14; Eph. 5: 15-21.

Day's length, 10 hours, 30 min.

28	**Sun**	Return! Hosea 14.	301	3 43	9 35	♑	20	♂ ♄ ☾	16	6	46 5 14
29	Mon	The Unjust Steward. Luke 16: 1-13.	302	4 35	10 30	♒	4	☿ Great. Elong. E.	16	6	47 5 13
30	Tues	Prudence of Jacob. Gen. 32: 6-20.	303	5 27	11 30	♒	17	☿ Gr. Hel. Lat. S.	16	6	48 5 12
31	Wed	Firm standing. Psalm 15.	304	6 10	Morn.	♓	2	31st) ♄ so. 3 27	16	6	50 5 10

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter	on the 1st at 4 12 even	3 32 even	2 52 even.
Full Moon	" " 8th at 8 20 morn	7 40 morn	7 00 morn.
Last Quarter	" " 15th at 4 53 morn	4 13 morn	3 33 morn.
New Moon	" " 23rd at 8 29 morn	7 49 morn	7 09 morn.
First Quarter	" " 31st at 3 19 morn	2 39 morn	1 59 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

October 7. Rich toward God. Luke 12: 13-21.
" 14. Paul, the missionary; the secret of his success. 2 Tim. 4: 1-8. (Quarterly missionary meeting.)
" 21. Our stewardship. Luke 12: 42-48.
" 28. Do not worry. Matt. 6: 25-34.

If you want anything in the line of music for any occasion whatever, always send to Hall-Mack Co., Phila., for samples.

method the bride and bridegroom are cathechised usually twice about Christian doctrine. On the day of the marriage the friends on both sides are invited. The ceremony is opened with singing: a discourse on Christian doctrine follows; the marriage ceremony follows and the exercises are closed with singing.

Extract from a letter of the Schwenkfelders to their friends in Germany, 1769. (Free translation.)

Pottstown Mennonite Church.

For some years members from different Mennonite congregations, influenced by business advantages, located in Pottstown, Pa. The Boyertown congregation contributing the largest share. Calls for religious services soon came from these isolated members to the Home Mission committee. Several of the members of the committee sought to meet this want by holding devotional services with the different members in their homes. This seemed to them inadequate and public services were requested. The first public service was held in Feather's Hall, by N. B. Grubb, then a member of that committee, on Sunday evening, January 27, 1894. Other and more convenient place of meeting was sought and soon found in the building known as Arms' Academy. The interest manifested in these services soon evidenced the need of a chapel entirely at their disposal for Sunday-school and church services. To meet this pressing need the committee bought ground on the corner of Oak and Evans street in the fall of the same year and on it erected a brick chapel 27x40 feet, with seating capacity for about two hundred and fifty persons; and on April 21, 1895, the new building was dedicated under most favorable circumstances as The First Mennonite Church of Pottstown. A Sunday-school was immediately organized and successfully conducted under the direction of Wm. O. Yahn as the first superintendent. The last report to conference gives the enrolled membership of the school as 193. The first superintendent still serves.

On December 30, 1895, the congregation was organized with fourteen members, with W. S. Gottshall, pastor of the Schwenksville church, as pastor. Notwithstanding the adverse circumstances brought about by the general depression of business, excellent work for the foundation of future success was done. (It may be said here that nowhere throughout the length and breadth of the land has the panic been so severe as in Pottstown). Owing to other and pressing duties and the distance from his home, the pastor resigned and severed his connection with the young congregation October 1, 1898. H. G. Allebach, then pastor of the Boyertown congregation, was asked to accept a call and become pastor of the new church in connection with the Boyertown charge. The present membership is twenty-five. Many of our readers have contributed to the erection of the church and have not had the opportunity to see it. It therefore gives us pleasure to give a picture of the same herewith.

"We live in deeds, not years—in thoughts, not breaths; In feelings, not in figures on the dial; We should count time by heart throbs. He most lives who thinks most, feels the noblest, acts the best."

11th Month. # NOVEMBER. 30 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m	Sunsets h. m.
1	Thur	Faithful service. Dan. 6: 1-10.	305	7 20	1 40	♎ 15	♀ rises 3 11 ☽	16	6 51	5 9
2	Frid	Better than sacrifice. Prov. 21: 1-12.	306	8 39	2 50	♎ 28	Regulus rises 12 24 ☌	16	6 52	5 8
3	Sat	As to the Lord. Col. 3: 16-25.	307	9 48	3 49	♐ 11	Sirius rises 10 59	16	6 53	5 7
44.		**The Unjust Steward. Luke 16: 1-13.**					21st Sunday after Trinity. John 4: 47-54; Eph 6: 10-17. **Day's length, 10 hours, 14 min.**			
4	**Sun**	Reward of faithfulness. Matt. 25: 14-30.	308	10 45	4 41	♐ 24	☉ rises 7 34	16	6 54	5 6
5	Mon	Rich Man and Lazarus. Luke 16: 19-31	309	11 44	5 26	♐ 6	☽ in Perigee	16	6 55	5 5
6	Tues	Careless ease. Amos 6: 1-8.	310	Morn	☾ R.	♐ 18	(6th) ♄ souths 3 5	16	6 56	5 4
7	Wed	A bitter end. Matt. 25: 41-46.	311	12 44	5 10	♐ 28	♃ so. 1 45 ☽ in ♉	16	6 57	5 3
8	Thur	Buried and forgotten. Eccles. 8: 6-13.	312	1 44	6 41	♑ 12	Orion rises 8 43	16	6 58	5 2
9	Frid	The worldly portion. Psalm 17: 7-15.	313	2 43	8 0	♑ 24	♂ ♆ ☾, ☿ stationary	16	6 59	5 1
10	Sat	God's care for the poor. Prov. 22: 16-23.	314	3 38	9 3	♒ 6	Fomalhaut so. 7 50 ♏	16	7 00	5 0
45.		**The Rich Man and Lazarus. Luke 16: 19-31**					22nd Sunday after Trinity. Matt. 18: 23-35; Phil. 1: 3-11. **Day's length, 10 hours, 00 min.**			
11	**Sun**	Heavenly mansions. John 14: 1-7.	315	4 28	10 4	♒ 18	☉ souths 12 37	15	7 1	4 59
12	Mon	Ten Lepers Cleansed. Luke 17: 11-19.	316	4 59	11 5	♒ 30	Vega sets 12 6	15	7 3	4 57
13	Tues	Cleansing the leper. Lev. 14: 1-9.	317	5 48	Morn	♓ 12	(13th) ♀ rises 3 17	15	7 4	4 56
14	Wed	Naaman healed. 2 Kings 5: 8-14.	318	6 33	12 3	♓ 24	♂ ♂ ☾, ♀ in Pere.	15	7 5	4 55
15	Thur	Cured by a touch. Matt. 8: 1-4.	319	7 20	12 54	♈ 6	Altair sets 10 49 ♉	15	7 6	4 54
16	Frid	Prayer for mercy. Psalm 86.	320	7 55	1 27	♈ 19	Andromeda so. 8 34	15	7 7	4 53
17	Sat	Afar off. Luke 18: 9-14.	321	8 10	2 26	♉ 3	☽ in Apogee	15	7 8	4 52
46.		**The Ten Lepers Cleansed. Luke 17: 11-19.**					23rd Sunday after Trinity. Matt. 22: 15-22; Phil. 3: 17-21 **Day's length, 9 hours, 44 min.**			
18	**Sun**	Thanksgiving. Psalm 30.	322	8 51	3 21	♉ 17	♂ ♀ ☾, ☿ in ♌	15	7 9	4 51
19	Mon	Sober Living. Titus 2.	323	9 34	4 18	♋ 1	Fomalhaut so. 6 9	14	7 10	4 50
20	Tues	Temperate in all things. 1 Cor. 9: 19-27.	324	10 19	5 14	♋ 15	♂ ☿ ☉-Inferior	14	7 11	4 49
21	Wed	In the light. Rom. 13: 7-14.	325	11 6	5 59	♋ 30	♂ ☿ ☾, ☽ in ♌	14	7 11	4 49
22	Thur	Be sober and watch! 1 Peter 4: 1-8.	326	11 55	☽ S.	♌ 15	(22d) □ ♂ ☉	14	7 12	4 48
23	Frid	Right and wrong doing. Prov. 20: 1-11.	327	12 47	5 54	♌ 30	♂ ♃ ☾, ♂ ♆ ☾	13	7 13	4 47
24	Sat	Fruits of the Spirit. Gal. 5: 16-26.	328	1 39	6 55	♌ 15	♂ ♄ ☾, ♀ rises 3 20 ♋	13	7 14	4 46
47.		**(Temp.) Sober Living. Titus 2**					24th Sunday after Trinity. Matt. 9: 18-26; Col. 1: 9-10. **Day's length, 9 hours, 32 min.**			
25	**Sun**	The high calling. Phil. 3: 13-21.	329	2 32	8 10	♍ 30	♄ souths 1 59	13	7 15	4 45
26	Mon	The Rich Young Ruler. Matt. 19: 16-26.	330	3 24	9 20	♎ 14	Sirius rises 9 30	12	7 15	4 45
27	Tues	The Commandments. Exodus 20: 1-17.	331	4 15	10 30	♎ 28	Orion rises 7 12	12	7 16	4 44
28	Wed	Neither poverty nor riches. Prov. 30: 1-9.	332	5 6	11 38	♏ 12	Arietas souths 9 42	12	7 17	4 43
29	Thur	Leaving all. Mark 10: 23-31.	333	5 56	Morn.	♏ 25	(29) ☿ stationary	11	7 17	4 43
30	Frid	Following fully. Luke 9: 18-26.	334	6 48	12 40	♐ 8	☽ ♃ so. 12 36 ♌	11	7 18	4 42

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 6th at 6 02 even.	5 22 even.	4 42 even.
Last Quarter	" " 13th at 9 39 even.	8 59 even.	8 19 even.
New Moon	" " 22nd at 2 19 morn	1 39 morn.	12 59 morn.
First Quarter	" " 29th at 12 37 even.	11 57 morn	11 17 morn.

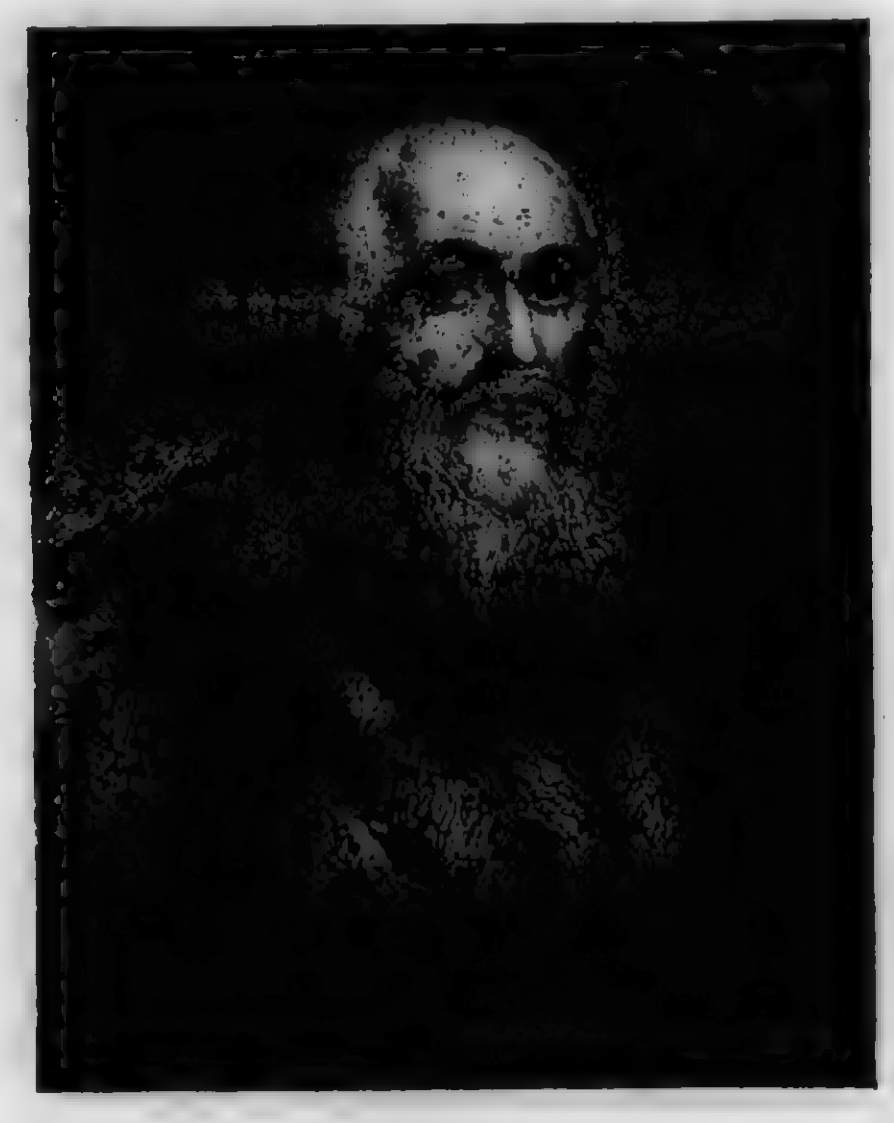
CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

November. 4. Are you doing your best? Matt. 25: 14–30.
" 11. A decision for Christ. Luke 14: 25–33.
" 18. What intemperance costs our nation. Prov. 23: 1–7, 15–21. (Quarterly temperance meeting.)
" 25. Praise the Lord! Ps. 147: 1–20. (Thanksgiving meeting.)

It is now time to provide music, etc., for Christmas exercises. Try Hall-Mack Co., 1020 Arch Street, Philadelphia, Pa. Send for samples.

The Dying Hours of Casper Schwenkfeld, December 9, 1562, as described by Jacob Heed.

On the 8th of December he again spoke many words of comfort, saying that his heart was quiet happy and that he would be very happy to die. He prayed with outstretched hands, and commended himself to the Lord Jesus; he afterwards took the bed-linen and covered his head



and whole body, showing by this act, how soon his body would he laid in the grave. He then gave orders what should be done with his books, and blessed us all singly; and when he heard us crying he said, "why do you weep? God protect you. I am going to heaven." To Jacob Heed he gave all his manuscript books, and thanked him for all his fidelity. To his physician he remarked that he had indeed the gift of healing and could help other people, but that he could not help him this time, although he had done all he could and that it was God's will, and that God had helped his soul. He then blessed them all and also asked the absent ones to be blessed, saying that he would see them all again in heaven. As he saw us weeping again, he said, "Do not weep at my death, nor sadden my departure, for my death will make me rich and lead me from many fears, trials, cares and persecution in joy and gladness from a wicked and deceitful world to Christ in His kingdom; in the resurrection of the body we shall all see each other again. God grant that ye may then be my crown, joy and glory before the Lord Jesus." At two o'clock we carried him into the back room at his request, where a bed had been prepared, where he soon passed away. At six o'clock we gave him a little soup upon which he said, "You want to keep me here, but this can not be; this is my death-soup." After this he did not eat anything any more. The following night he said, "We have committed many sins, hence many sicknesses also come upon us. O! Lord, Christ Jesus, Thou art all, what am I? Dwell Thou in my heart." The next morning, December 9, towards day he smiled and said he was surprised that the Lord gave him such rest and did not take him home. He then made a request that his books on the Assurance of Faith might be put in print. He then prayed, "O, Lord, Christ Jesus, let Thy work and the revelation of Thyself which Thou hast undertaken, be dear in Thy sight; call forth others to proclaim Thy Word in all its simplicity to Thy glory and honor." He then commended his spirit again into the hands of the Lord, and then fell into a quiet sleep, in which he continued until the following morning; toward 5 o'clock as the watchman announced the break of day he passed away quite calmly without any change of face; he moved his lips, drew his hand to himself and thus entered into his rest as he had said.—Translated by H. W. K.

Mennonite History.

History and doctrine of the Anabaptists or Mennonites. A work carefully compiled and prepared by Rev. C. H. A. van der Smissen, pastor of the Summerfield Menno-

nite church, published by the author in the german language. Only a limited number remain unsold. The book contains over two hundred and fifty pages, printed on good paper. A number of very interesting illustrastrations giving a graphic idea of forms and customs in the early history of our church, contribute a great deal towards making the work valuable. This book will be send post paid, so long as the supply lasts, to any address for $1 00, by addressing the publisher, Rev. C. H. A. van der Smissen, Summerfield, Ill.

12th Month. # DECEMBER. 31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of Yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m.
1	Sat	Treasure in heaven. Matt. 6: 16–23.	335	7 37	1 42	♑ 21	Sirius rises 9 6	10	7 19	4 41
48.		**The Rich Young Ruler. Matt. 19: 16-26**		1st Sunday in Advent. Matt. 21: 1-9; Rom 13: 11-14.			**Day's length, 9 hours, 22 min.**			
2	**Sun**	Eternal life. 1 John 5: 1 12.	336	8 31	2 40	♑ 3	♂ souths 5 43	10	7 19	4 41
3	Mon	Bartimæus healed. Mark 10: 46–52.	337	9 27	3 59	♑ 15	☽ in Perigee	10	7 20	4 40
4	Tues	Son of David. Matt. 21: 1–11.	338	10 25	5 10	♑ 27	♀ Gr. Hel. Lat. N.	9	7 20	4 40
5	Wed	Earnest cry. Luke 18: 35–43.	339	11 25	6 14	♍ 9	♂ ☿ ☉, ☽ in ♉	9	7 21	4 39
6	Thur	Invited to come. Mark 10: 13–16.	340	Morn.	☾ R.	♍ 21	(6th) 7 ☉ so. 10 50	9	7 21	4 39
7	Frid	The will to heal. Luke 5: 12–17.	341	12 25	5 41	♎ 3	☿ Gr. Elong. W.	8	7 22	4 38
8	Sat	The healing touch. Matt. 9: 27–31.	342	1 22	6 47	♎ 14	Orion rises 6 17	8	7 22	4 38
49.		**Bartimæus Healed. Mark 10: 46–52.**		2nd Sunday in Advent Luke 21: 25-36; Rom. 15: 4-13.			**Day's length, 9 hours, 16 min.**			
9	**Sun**	Matthew's narrative. Matt. 20: 29–34.	343	2 17	7 20	♎ 26	Regulus rises 10 10	7	7 23	4 37
10	Mon	Zacchæus the Publican. Luke 19: 1–10.	344	3 8	8 10	♐ 8	Altair sets 8 55	7	7 23	4 37
11	Tues	The gracious call. Matt. 9: 9–13.	345	3 56	10 14	♐ 20	Fomalhaut sets 9 45	6	7 23	4 37
12	Wed	Author of salvation. Heb. 5: 1–9.	346	4 40	11 24	♐ 2	♂ ♂ ☾	6	7 24	4 36
13	Thur	Use of opportunity. Isaiah 55: 6–13.	347	5 23	Morn.	♐ 15	Markab sets 12.25	5	7 24	4 36
14	Frid	The last first. Matt. 21: 23–32.	348	6 5	12 43	♐ 28	Spica rises 2.26	5	7 24	4 36
15	Sat	Seeking the lost. Matt. 18: 7–14.	349	6 47	1 21	♑ 11	☽ in Apogee	4	7 24	4 36
50		**Zacchæus the Publican. Luke 19: 1-10.**		3rd Sunday in Advent. Matt. 11: 2-10; 1 Cor. 4: 1-5.			**Day's length, 9 hours, 10 min.**			
16	**Sun**	Confession and salvation. Rom. 10: 1-10.	350	7 29	2 4	♑ 24	Orion rises 5 48	4	7 25	4 35
17	Mon	Parable of the Pounds. Luke 19: 11-27.	351	8 13	3 1	♏ 8	Rigel souths 11 27	3	7 25	4 35
18	Tues	The talents. Matt. 25: 14–30.	352	8 59	4 0	♏ 23	♂ souths 4 58	3	7 25	4 35
19	Wed	Joseph's promotion. Gen. 41: 33–43.	353	6 48	4 50	♐ 8	♂ ♀ ☾, ♂ Ψ ☉	2	7 25	4 35
20	Thur	Responsibility. Luke 12: 41–48.	354	10 39	5 40	♐ 23	♂ ☿ ☾, ♂ ♅ ☾	2	7 25	4 35
21	Frid	Diversity of gifts. 1 Cor. 12: 1–11.	355	11 32	☽ S.	♐ 9	(21st) ♂ ♃ ☾	1	7 25	4 35
22	Sat	Be diligent. 2 Peter 3: 9–14.	356	12 25	5 36	♐ 24	☉ ENTERS ♐ SHORT. DAY	0	7 26	4 34
51.		**Parables of the Pounds. Luke 19: 11-27.**		4th Sunday in Advent. John 1: 19-28; Phil. 4: 4-7.			**Day's length, 9 hours, 10 min.**			
23	**Sun**	Reward of steadfastness. Luke 22: 24-30.	357	1 19	6 41	♑ 9	Regulus rises 9 8	☉	7 25	4 35
24	Mon	The Lost Sheep and Lost Coin. Luke 15: 1–10.	358	2 12	7 56	♑ 23	☽ souths 9 29	S.	7 25	4 35
25	Tues	**Christmas.** Matt. 2: 1–11.	359	3 3	9 10	♒ 8	Aldebaran souths 10 5	0	7 25	4 35
26	Wed	The Prodigal Son. Luke 15: 11–24.	360	3 53	10 18	♒ 21	☿ in ♉	1	7 25	4 35
27	Thur	Ten Lepers Cleansed. Luke 17: 11–19.	361	4 43	11 24	♓ 4	Arietas so. 7 36	☊ 2	7 25	4 35
28	Frid	The Rich Young Ruler. Matt. 19: 16-26.	362	5 34	Morn.	♓ 17	(28) Sirius rises 8 4	2	7 25	4 35
29	Sat	Bartimæus Healed. Mark 10: 46–52.	363	6 25	12 30	♓ 30	♂ ♄ ☉	3	7 24	4 36
52.		**REVIEW.**		Christmas. Luke 2: 1-14: Isa. 9: 5-6.			**Day's length, 9 hours, 10 min.**			
30	**Sun**	Zacchæus the Publican. Luke 19: 1-10.	364	7 18	1 30	♈ 12	♂ ☿ ♃, ☽ in Perigee	3	7 24	4 36
31	Mon	Anointed at Bethany. Matt. 26: 6–16.	365	8 14	2 40	♈ 24	♂ souths 4 4	3	7 24	4 36

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Full Moon	on the 6th at 5 40 morn	5 00 morn	4 20 morn.
Last Quarter	" " 13th at 5 44 even	5 04 even	4 24 even.
New Moon	" " 21st at 7 03 even	6 23 even	5 43 even.
First Quarter	" " 28th at 8 50 even	8 10 even	7 30 even.

Jupiter (♃) is in conjunction with the sun on the 14th and cannot be seen.
Saturn (♄) is in conjunction with the sun on the 29th and cannot be seen.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

December 2. Spending time and taking pains for Christ. Matt. 25: 1–13.
" 9. How to listen. Matt. 13: 1–23.
" 16. Confessing Christ. Matt. 10: 32–39. (Meeting led by the pastor.)
" 23. The glory of Christ. John 1: 1–14. (Christmas meeting.)
" 30. The old and new; your purposes. Luke 5: 36–39; Matt. 13: 51, 52. (A New Year's meeting.)

In securing the S. S Lesson helps for your school for next year, secure the best. The S. S. Times stands at the head.

Second Mennonite Church of Philadelphia.

The Second Mennonite Church of Philadelphia dates its origin to February, 9, 1894, when the mission committee of the First Mennonite Church of Philadelphia, with the co-operation of its Christian Endeavor mission committee opened a Sunday-school on that date in a chapel located on Janney Street, in the Frankford District. Very shortly after the work was opened it was seen that the location was not the most promising to accomplish the desired object. A new location was sought and found, and on May 5, 1895, the school was opened in a Hall, 2937

Marshall street. Here the work continued under encouraging circumstances until the early spring of 1897, when a private house, 3007 North Sixth street, was rented and the work carried on to the evident satisfaction of all concerned. Now the school increased in numbers, interest and activity. Out of this evident success in the work soon grew a Young Peoples' Society, and a Ladies' Sewing Circle; this was soon followed by regular preaching services. Meanwhile the practical co-operation of the congregation was secured in the fact that the congregation directed its Board of Trustees to provide suitable meeting room and to meet any financial dificit that may arise in the legimate conduct of the work. The need of a church building soon became evident, and at the direction of the congregation the Board of Trustees purchased a lot of ground 36x66 at the South West corner of Indiana Avenue and Franklin street, at a cost of $3000. On this lot a substantial and commodious church building was erected at a cost of $4500. This new building was completed and dedicated to the service of God. April 9, 1899. In May 5th, of the same year, the Second Mennonite church of Philadelphia was organized, when Rev. Silas M. Grubb, then pastor of the Germantown church, was called and accepted the call as pastor of the new congregation. The membership now numbers thirty-five. The work and membership of the Sunday-school has more than doubled since the new church home is occupied.

Burial Services 130 Years Ago.

Since you also request information about our marriage and burial services, the following may be stated. We in "Coschehoppe, Shippach and Towamencin, have burying grounds of our own at each place. Many have prepared their own burying grounds for their families on their own land. Others who live a considerable distance away have buried their dead on burying grounds of people who are not of our own confession, since those of quite different religious views have buried at such places, for the earth is quite common to such use in our land. We have also allowed our neighbors who live near us and are of different religious views to bury on our burying grounds which lie in the woods fenced in by planks.

The ceremony with us is as follows: on the death of one of our number there is a general conference between the family of the deceased and the neighbors in reference to the burial of the body, a duty is assigned to each one which he is expected to attend until the funeral services are over. At the same time provision is made for messengers to go on horseback to the more remote homes where our people reside and since for a long time there has been no minister among us, a request is made at the same time of the bereaved family of the one who is to speak a word of comfort and exhortation on the occasion of the burial. On account of our homes being considerably scattered many horses are brought together on such occasions. (The women are as good riders on horseback on their side-saddles as the men; there is no difference). The horses from a distance are fed; the people are provided with bread, butter and a refreshing drink; on cold days warm drinks are provided. The care of horse and man, the digging of the grave and the burying are entrusted to the neighbors who are designated by the bereaved family. The place where the preaching takes place is at

times under the open sky but mostly in the barns which usually are entirely too small, so that many have to sit and stand outside. The exercises are opened with the singing of a hymn or two which is followed by a discourse of perhaps an hour and a half and closed with another hymn. Upon this the body is carried to the grave and buried while a hymn is sung. Thanks are then expressed for the love shown in the bereavement and invitations given to return to the house of mourning to refresh themselves with food and drink and thus the occasion comes to an end.

Extract from a letter of the Schwenkfelders to their friends in Germany 1769. (Free translation.)

Sketch of the Goshen, Indiana, Mennonite Church.

The Silver street Mennonite church, located four miles east of Goshen, Ind., on what is known as the Silver Street road, is, notwithstanding its youth, a strong, healthy, spiritual, and exceeding-

ingly active congregation. In the spring of 1892 the organization of this congregation was effected with fifty members, and now numbers two hundred and twenty-five. Under the able leadership and direction of its pastor, Rev. J. C. Mehl, the congregation has within a period of five years built two commodious houses of worship and increased its membership nearly four hundred per cent. The community in which this church is located is a beautiful elevation overlooking a large scope of rich farming land, dotted with beautiful, well-kept farm houses, and is noted for its many churches. Six other churches are located within a radius of four miles, not including the twenty churches of Goshen four miles to the west.

Silver Street church was organized the last week in June of 1892 with fifty members. By October 20, of the same year, the congregation had erected a beautiful new church, seating about four hundred people, ready for dedication and free of debt. The new congregation with its new church completed was still without a pastor. It was on the 27th of October, 1892, that the congregation met to call a pastor. Upon this occasion, by the unanimous voice of the congregation, John C. Mehl was called from the midst of their number to become the pastor of this new congregation. Brother Mehl submitted to this call and was accordingly ordained. The fact that Brother Mehl had been an able and for many years a successful teacher reveals to us the secret of his success as a pastor. He is an able, fluent speaker, a careful expounder of the truth, and exercises a wonderful influence upon those with whom he comes in contact, both private and public.

The church work is divided into three classes and for each class three persons are elected by the congregation for a term of three years, viz: three deacons, three deaconesses and three trustees. The trustees naturally look after the financial part of the church, care for the buildings and ground, supply for and manage the external affairs of the church.

The Deacons are the pastor's helpers. If for some reason or other the pulpit should be vacant it will become their duty to conduct Bible readings or some other form of service. Mission work, home and foreign, is entirely in their charge. Misunderstandings and other difficulties, of whatever kind, in the congregation are referred to the deacons for disposition. Visitation to the sick, so far as it is in their power, is a duty devolving upon them. They in connection with the deaconesses constitute a committee, subject to the pastor's call at any time for conference with regard to the spiritual needs and welfare of the church. The deaconesses exercise special care over the poor in the community and

over cases of sickness in which a woman's special tenderness is so helpful and comforting. In all cases of serious illness in the congregation the deaconesses are expected to visit the home and render such service as may be conducive to cheerfulness and comfort. The deaconesses are a special committee to which the younger sisters can always freely go and find with them ready access for conference, counsel and advice.

Preaching services and Sunday-school are held every Sunday in the year. A Young People's Society is also found here and holds services once in two weeks. Five of its members appear in the group of Mennonite Christian Endeavorers which is given elsewhere.

Very early in the history of this church a mission station was established at Topeka, thirteen miles from the Silver Street church. Here services were held every four weeks. The congregation has now secured a beautiful church home for the mission within the limits of the beautiful town. This building too is free from debt. Preaching services are also conducted here by the pastor, Rev. J. C. Mehl, every two weeks. The Topeka church is still a branch of the Silver Street church. The plans at present are that just as soon as a proper pastor can be secured for this new field a new congregation shall be organized here.

Mennonites Smoked Out.

A century ago the Mennonites residing in the vicinity of Schwenksville, Pa., members of the Skippack congregation, worshipped in a school house, used for both school and church purposes. This school house was located in a cemetery about half a mile west of the present town. For the convenience of the members residing here the ministers from the Skippack church preached here every four weeks. The Lutherans and Reformed also worshipped in this school house, having a public service once in four weeks. The feeling towards the Mennonites, on the part of the other sects, was not of the kindliest nature and all on account of their piety and non-conformity. The members of the other denominations desired to get rid of their Mennonite worshippers and somehow prevent them from holding service in the same house with them, and to accomplish this they were boycotted, notwithstanding the fact that they had equal rights to the house with the others. The Mennonites however continued their worship with patient forbearance. One Sunday morning when the weather was extremely cold, Rev. Henry Hunsicker, a minister from Skippack, came to conduct the service. The janitor failed in his repeated attempts to build a fire to warm the house. Do what he will, nothing but smoke resulted. Finally the smoke became so dense that it was impossible to remain in the room. Upon examination it was discovered that the stove pipe was tightly closed with wet tow, thus cutting off all draft and cause the room to be smoked instead of heated. Practicing the doctrine of non resistance, the Mennonites withdrew, for it became plainly evident to them that they were not wanted there. Plans were immediately made and arrangements concluded to build a meeting house of their own, a member donating the ground for the building. The new church was located about a mile to the north from their former location. Out of this has grown what to-day is known as the Eden Mennonite congregation of Schwenksville, Pa.—*Tradition.*

Shooting Mennonites.

Mennonites usually settle in colonies and are little known by people who happen to live a little distance from their settlement. In fact people do often not know what Mennonites are, as the following incident will show. Many years ago the Mennonites were numerous in the vicinity of Boyertown, Pa. A certain farmer, with a large family of boys, living at a distance from this particular locality happened one day, so the story goes, to purchase a farm in the midst of this Mennonite settlement. After his

return home, while telling his family of his purchase and his plans of moving, incidentally remarked, "It is full of Mennonites there." The farmer's sons not knowing the meaning of the statement made by the father, concluded that Mennonites were a peculiar specie of wild animals. Said one to the other, as they sat on the old wood chest behind the stove, "After we are living at Boyertown we shall surely go gunning for Mennonites."—*Tradition.*

Rev. Jacob Meschter.

The Rev. Jacob Meschter, the subject of this sketch, was in his day one of the most prominent ministers of the Schwenkfelder church. He was born about a mile west of East Greenville, Montgomery county, Pa., on the third day of October, in the year 1818. His youth was spent on his father's farm, following the occupation of his father and acquiring an education in the common schools of the day.

His early training was in no way intended to fit him for the ministry. But in those days the ministers of the Schwenkfelder church were chosen from among the membership of the congregation; and in this way he was called, with no preparation for the position. Immediately after this call he assumed the duties of a minister of the Gospel, dividing his time between his new calling and his old occupation, that of farming. No gilt-edged salaries were paid to the ministers and a living must be secured somehow for his family. It was at Palm, Pa., where he took up his double duty. As a farmer he was most successful and his farm yielded abundantly the things necessary for the support of his family. He was not less successful in the work of the Gospel ministry. His sermons were composed while he followed the plow and while sowing his field and in the gathering in of his harvests, and during the hours when his parishoners sought rest and strength for the next day. His sermons were always practical, deeply spiritual, delivered with intense earnestness. He was known far and wide, and in all the territory where he was known there were few pulpits where he had not repeatedly stood, preaching the blessed Gospel of his Master. Few men were more highly honored than he in or out of his denomination.

Jacob Meschter was twice married, his first marriage occurring in 1843, and the second in 1876 After he had brought his children to maturity he retired from the farm and built himself a comfortable residence at Palm, here to devote all his time and talent to the calling of the Gospel minister. Hard work and close application to his arduous duties greatly undermined his health and on December 15, 1891, he passed quietly and peacefully from toil to rest, from labor to reward. He was survived by his second wife and five children. He served well his day and generation, and for almost half a century faithfully declared the Gospel of Christ to a dying world. His was a life of plain unassuming character, but with a depth of soul and height of character that impelled every one who knew him to love him.

His charity was unbounded to rich and poor alike; no one was ever turned from him, no storm was so wild that it would daunt him. It can truly be said of him, as we look upon his life and work, "He fought a good fight, he finished his course, he kept the faith," for "He was a good man and feared God above many."

Dirk Philips.

Dirk Philips, the subject of this sketch, a contemporary and co-worker with Menno Simon, was born 1504 in Lewarden; though many years younger than Menno, there existed between these two men a very intimate relationship.

Of his childhood and youth, nor of his educational advantages, we have no record, but we do know that he ranked highest in education among the Netherland Baptistminded. He was well versed in Latin and Greek.

The first knowledge he and his brother Ubbo or Olbe had of the Anabaptists was received from emissaries of the Anabaptists of Muenster. Both, however, kept clear from their extrava-

gances and united with the quiet, non-resistant Baptistminded, by whom Menno had been chosen and called as pastor in 1537, after having resigned a lucrative position as Romist priest. After laboring together for many years Dirk Philips went to Danzig, where Menno had organized a congregation, and became the first pastor of that congregation.

Some historians think that Menno, Dirk Philips and Leendert Bouwens divided the North German territory, Philips taking Prussia, Menno Holstein and the Netherland and Bouwens East Friesland; but it is not probable that there was

any agreement between them to that effect, though they labored in these regions. After the death of Menno, Philips came to Emden to adjust matters between the Friesland and Flemish brethren- In this he did not succeed. He died in Emden 1568 or more likely in 1570.

A Romish author says, of our good Dirk Philips, "Dirk Philips after the death of Menno, too, kept his cause. In his zeal he was in no way behind Menno, equaled him in popular eloquence and surpassed him in learning and knowledge of sciences. Of this we have sufficient evidence from some of the books that were lately published by him."

Ten Cate writes of the relation between these two men and says, "Nothing was more necessary for Menno than a friend, to whom he could impart all his views, to whom he could often pour out his burdened heart and with whom he could confer and receive advice and encouragement in all his depressions and sufferings. Such a friend God gave him in Dirk Philips." "On the other hand it must have been a great blessing for Philips that he found Menno. Their character and disposition were very different and on that account they were almost indispensable to each other. What Menno was in amiableness and gentleness, Philips was in power and steadfastness. When Menno was too greatly disheartened, then his friend could inspire him with new courage; when Philips went too far in his zeal, he needed Menno's moderation as a bridle to keep him within proper bounds. Consequently it was not until after Menno's death that on account of his severity in excommunication, (which had been severe enough before,) he lost the esteem of many, even of his own denomination. So long as they stood together they worked differently, their character made it natural, but with the same uprightness, love for the word of truth and faithful adherence to their Lord in the founding and upbuilding of the congregations. If in their ways they sometimes differed it can be justly believed that they always remained true friends."

In 1552 Menno writes, "Therefore I say with our faithful and very beloved brother, D. Philips, that we do not desire to use the excommunication for the destruction of men." And in 1554 he says, "We are not so separated for Dirkist and we are entirely of the same opinion, and I hope that by the grace of God we will forever remain united." In another place he says, "Dirk Philips, our brother, and I have formerly, (I mean anno '47,) talked the matter over with the pastors (elders) and brethren, and after two years it was again decided, that one should accommodate one's self to it (the excommunication) according to circumstances."

So by the co-operation of these two eminent men our denomination was brought into a flourishing condition. Not that they founded it, but gave to it more unity and stability, while at the same time they extended the bounds thereof."

The only book which we have of him is his "Hand-book of the Christian Doctrine and Re-

ligion, abridged for the service of all lovers of the truth (by the grace of God) compiled from the Holy Scriptures, newly revised and improved by D. P." Of this book there are editions of 1564, 1578, 1579, 1600 and 1627. This handbook of the Christian doctrine and religion consists of eleven tracts and three letters. It is a book that has proved a great blessing to many of God's children. May the name of this contemporary and co-worker, as well as intimate friend of Menno, be remembered and honored by the Mennonites.—*Translation from the Dutch by v. d. S.*

The Mennonite Book Concern.

The foundation stone of the Mennonite Book Concern was unconsciously laid by Rev. John H. Oberholtzer, when on June 9, 1852, he issued from an old Washington hand-press, in his blacksmith shop near Milford Square, Pa., the first copy of the "Religiose Botschafter," which, by the way, was the first Mennonite journal published in America. The name of the first paper was twice changed, first to "Das Christliche Volksblat," and later to "Der Mennonitische Friedensbote." This was within the limits of the Eastern Conference. In 1875 another paper appeared in the west published by Rev. David Goerz, under the name and title of "Zur Heimath." These two papers were now representing the work of the General Conference of Mennonites. The wisdom of one paper rather than two, to represent a common cause, soon became evident. On January 5, 1882, hands were clasped between the east and the west by these two papers, merging them into one and appearing under the name and title of "Der Christliche Bundesbote." Two years later the work was still more concentrated by the appointment of Rev. I. A. Sommer as editor under the management of a publication committee. Since then Rev. I. A. Sommer has been the faithful editor. At the General Conference session held at Berne, Ind., in 1884, an offer to establish a Conference Book Store was made by the brethren, Joel and B. F. Welty and accepted. This liberal offer in the interest of the cause of our denomination was further augmented by valuable and material help from the brethren, Rev. David Goerz, then of Halstead, Kansas, and Rev. D. B. Hirschler, of Summerfield, Ill. Berne, Indiana, was made headquarters, and for ten years Joel Welty served as business manager. "Der Kinderbote," a paper for Sunday-schools and children, was soon after issued and also given in charge of the "Bundesbote" editor. This publication was soon followed by a German Sunday-school Quarterly and the "Bundes bote Kalender," a yearly publication. Both being edited since their publication by Rev. S. F. Sprunger, pastor of the Berne Mennonite congregation. Numerous other publications have meanwhile appeared. Prominent among these were two catechisms, several church hymnals and a number of doctrinal papers in pamphlet form. In 1893 Japhet F. Lehman, of Berne, was chosen a member of the Publication Board, the former business manager having now removed to Fort Wayne, where he was engaged in book-binding in the interest of our publication house. This was finally disposed of to Mr. Welty, and the Board, recognizing the business abilities of Mr. Lehman, appointed him the business manager. During the three years of his management it is plainly evident that no mistake has been made in this selection. The publication work of the General Conference was for a number of years carried on under the firm name of Welty & Sprunger. In 1893 the present name, "The Mennonite Book Concern," was adopted by the Publication Board and ratified by the Conference then in session at Bluffton, Ohio. The present Board of Publication consists of Rev. N. B. Grubb, of Philadelphia, Pa., President; Rev. William J. Ewert, Hillsboro, Kansas, Secretary; Japhet F. Lehman, Berne,

Indiana, Business Manager; Rev. H. J. Krehbiel, Trenton, Ohio; J. von Steen, Beatrice, Nebraska; Peter Althouse, Bluffton, Ohio. All inquires and matters of business concerning any of the publications, or any part of the work, must be addrsseed to the Business Manager, Berne, Ind.

Historical Sketch of the First Schwenkfeldian Church in Philadelphia.

October twenty-third, 1898, the day of the dedication of the chapel at Thirtieth and Cumberland streets, Philadelphia, will remain a waymark in the extension at home of the ministry of the Schwenkfeldian denomination. The organization of the first congregation of the Church in this city, early in December following, couples itself readily with the services of dedication to constitute the first permanent fruit of three and one-half years of devoted effort on the part of the Board of Missions of the Schwenkfeldian Church of America, to establish a church of the denomination on an urban site near the home locality. Allentown, Lansdale and Norristown have all been investigated to a greater or less extent during this period, as possible home fields for missionary work. It is of interest, however, and perhaps of significance, that Philadelphia became the field of permanent choice for such activity at this time. Here the pioneer Schwenkfelders of America landed in September, 1734; and the fertile farming district adjoining Chestnut Hill on the north became their first settlement. The only remaining denominational traces of this settlement are a cemetery, no longer used, and the dwellings of some of the early property-holders of the vicinity, a few of whose descendants reside there still, although themselves adherents to churches of other denominations.

In respect to the work of the church organization proper, the purpose of the present missionary effort has been, from its beginning, twofold, viz, to provide a Schwenkfeldian church for former adherents to the denomination residing permanently in Philadelphia—as also for those that may hereafter be called to the city by reason of their vocations—and to enroll in the congregation whatever members would form a true addition to the former total of adherents to the Church. Thus far, the Lord's Supper has been commemorated three times, with an encouraging number received into membership at each observance. The congregation numbers at present thirty-eight; of these, 24 were communicant members or adherents of the denomination previously. Due recognition was accorded the church at the last semi-annual session of the General Conference, in its being received into membership in the Conference and recognized to constitute a separate district conference in itself. It has been reorganized once since the initial organization, and has been granted a charter of incorporation by the courts of Philadelphia. Rev. A. N. Stubblebine, acting pastor of the congregation from the opening of the chapel for public worship, has been chosen to the pastorate for a year. The church-congregation is only approaching its adolescence, but we can not forecast at this stage of its growth any hindrance to its rapid maturity toward an extensive membership.

In the afternoon of the first Sunday of December, 1896, on the second floor of the Thomas building, Thirty-first street and Ridge avenue, was held the first session of our Sunday-school. This was the birthday proper of the effort, as a whole, of which this account treats, the Sunday-school having been both the predecessor by two years of the church itself, and also its parent in point of sequence. Ten children (six of them an infant class, the nucleus that soon developed into our infant school) and a few interested visitors made up this first gathering. Excepting a two-months' vacation during the following summer, no weekly session of the school has been omitted since its opening day. Four months of tent-dwelling, during the summer of 1898, awaiting the erection and completion of the new building, formed a seemingly nomadic but very essential and opportune epoch in the school's career. It was first organized formally in October, two departments—the infant school and the intermediate department—being recognized. The complete membership of the present school numbers 132. More than sixty children are enrolled in the infant school alone, the department that has steadily maintained its prominence nearly from the first. A constitution and by-laws have recently been adopted, to facilitate the conduct of the business features of the work and to serve as a workers' guide in so far as rules befit an organization of a religious character. The fact that the growth of the school has not been spasmodic, is most encouraging. The total number of different scholars enrolled since the

opening session exceeds 200, being the extent of the effort of the school thus far. House-to-house visitation, always real enjoyment and employment, explains largely this range of influence, and will as certainly condition in great measure the further progress of the school.

Mention may also be properly made in this sketch of the experiment in similar work on Susquehanna avenue at Uber street, a year in advance of the opening on Ridge avenue, and discontinued after two months for want of support. The laying of the corner-stone, observed with impressive services and a public ceremony, also deserves mention. In it was deposited, together with statistical information and a few mementos of significance, a portrait in engraving of Caspar Schwenkfeld. The minutes of the meetings of the Board of Missions may be consulted for all information regarding the distinct steps of action taken and the official business transactions involved in the management of this movement, and for the financial facts of its history.

We embrace this opportunity of extending to Rev. O. S. Kriebel, of the Perkiomen Seminary, due recognition of his apt services as acting minister of the mission till October, 1898. An incalculable debt of gratitude is due those of our active workers, who, though members of other churches denominationally, have yet labored as though forgetful of sectarian difference and devotedly as in a common service. In no other respect is church unity so desirable as in mission work, and it has contributed greatly to the welfare of the present effort that this most welcome feature of the signs of the times has been so conspicuous in it. The members of the congregations and their co-workers desire to extend also their sincere thanks to the friends of the mission among the home churches of the rural "districts" for their very generous assistance, both in the purchase of the building-lot and in defraying additional and current expenses.

All the customary services are now held each Sunday. A mid-week prayer and praise service, also, will soon be introduced. Our organized working forces are—the Church, the Sunday-school and a Young People's Union (temporarily inactive at present). A ladies' aid society is contemplated. Finally, we feel justified in maintaining that this movement is already bringing forth fruit to perfection, and although we can not forecast the future of our cherished trust, we are supported by past experience in both hoping and believing that our Father will continue His own care over it.

"Ours is the *seed-time*, God alone
Beholds the end of what is sown;
Beyond our vision, weak and dim,
The *harvest-time* is hid with Him."

"I, the Lord, do keep it; I will water it every moment: lest any hurt it, I will keep it night and day."

Philadelphia, August, 1899.

The Snake Dance of the Hopi Indians.

The Hopi, commonly called Moqui or Moki, are probably the most aboriginal tribe of the North American Indians. They live on a reservation in northeastern Arizona in seven villages which are perched on plateaus or "mesas" which rise from the sandy plains to the height of 400 to 600 feet. The houses, some of which are very old, are built of stone, and are from one to four stories high.

Living in fixed habitations and remote from the influences of civilization, the social and religious life of these Indians has been modified and changed far less than that of the tribes which live in close proximity to the white man or lead a roaming, nomadic life. And hence the study of customs and religion of the Hopi yields much more satisfactory results than that of most of our Indian tribes. The same sacred altars and religious paraphernalia that were used and the same songs that were chanted for generations can be seen and heard in the ceremonies of to-day. The ceremonialogy of the Hopi is very comprehensive and exceedingly complicated and but very few white persons have ever seen the greater part, none the whole of it. Many of the ceremonies and dances are performed publicly, others in underground chambers (kivas), where none are permitted to witness the ceremonies except members of the fraternity that performs them. These secret performances usually last either one or nine days, the snake ceremony, which forms the subject of this article, belonging to the last named class.

Much might be said about the details of this wierd ceremony, about the evidences of snake cult among other peoples of this and other countries, but the space alloted to this article will permit of giving only an outline of the principal

features of the ceremony in question. They are the following:

1. *The participating societies.* These are the snake and the antelope fraternities, who always co-operate in the snake ceremony, sometimes in the kiva of the one, sometimes in that of the other fraternity. Just why these two societies co-operate has not yet been ascertained.

2. *The altars.* The antelope altar consists of a sand mosaic, which is made on the kiva floor in five different colors of sand or pulverized minerals, and which shows cloud, lightning, and rainbow symbols. Around this mosaic are arranged crooks, medicine bowls, trays, feathers, prayer sticks, etc. The snake altar consists, in Oraibi, of two old fetishes in human and of

"Moki Snake Dance." Courtesy of H. P Krehbiel.

several in animal form, and a few minor articles. In Walpi it resembles the antelope altar, and in most of the other villages it generally consists of some pieces of religious paraphernalia, such as snake whips, a tiponi, etc. The "tiponi" is the chief priest's emblem or badge of office, and consists of a corn ear which is wound with cotton twine and to which are tied eagle and other feathers, pieces of shell and stone, etc. The altars are put up on different days of the ceremony in the different villages and vary considerably in their details. On the evening of the ninth day they are dismantled and the pieces wrapped up and hidden away in some room until the next ceremony, two years after.

3. *The costumes.* The costume of the snake priests consists of a kilt, long fringed sash, bandoleer, arm bands, leg bandon one and a turtle rattle on the other leg, ankle bands, moccasins, a small meal bag, feather headdress and a necklace of beads, shells, etc. The body is blackened, with marks in a light red and white color. The entire costume is colored with a dull red mineral paint. Each dancer holds a snake whip and in some villages a small snake bag. The costume of the antelope priests consists of a kilt, sash, bandoleer, knee and wrist bands of yarn, moccasins, feather headdress, and beads. The sash and kilt are made of white cotton, embroidered with yarn of bright colors. They hold in the hand a small rattle which imitates the noise of the rattlesnake. On their bodies they have white zigzag stripes.

4. *The snake hunt.* Several of the nine ceremonial days are occupied with the gathering of snakes by the members of the snake fraternity. They leave the mesa after breakfast, the chief priest leading the column. Each hunter carries his snake whip, a few nakwakwosis (feather prayer-offerings), a little corn meal bag and a small triangular hoe or a stick to dig out the snakes. On these hunts they are not, however, dressed in the full snake costume. At the foot of the mesa the hunters separate into two and two, each pair of hunters going in a somewhat different direction. When a snake is found, a little meal and a prayer feather is thrown towards it as a prayer offering, and it is then taken with the hand and put into the snake bag. If the reptile coils up the snake whip is waved over it or smoking resorted to until he uncoils, when he is taken as stated. In the evening all snakes captured are brought to the kiva, where by and by they are put into larger bags or jars. About half of the snakes are poisonous rattlesnakes.

5. *The singing exercises.* On several of the nine days all the partakers in the ceremony gather in the morning and evening in one of the kivas for a performance of singing, smoking, prayer, etc. These exercises vary in the different villages. In Oraibi one of the priests holds a live snake in his hand during the performance, which lasts about an hour and a half. A girl holds a pot which contains watermelon, musk-

melon, squash, bean and cotton leaves, and vines. This girl and the man with the snake dance behind the altar during the whole performance.

6. *The snake washing.* One of the most solemn rites of the whole ceremony is the washing of the snakes at noon on the last day. In Oraibi the chief priest makes a sand-field, about 6x6 feet square, on the kiva floor. A man then hands the snakes, one after the other, to another man, who washes them in suds made of mashed yucca roots, and who then hands them to another man, who washes them in clear water and then lays them on the sand-field, where they are kept by the other priests until they finally "pile up" in the corners. All are silent, the older priests are smoking, blowing the smoke on the snakes. In other villages the priests sing, shout and yell during this performance. In Shipauluvi the snakes were handed by boys to the chief priest who did the washing.

7. *The snake dance proper.* In the afternoon of the ninth day a bower of green cottonwood branches is constructed on the plaza. In both kivas the men paint and dress up. Towards evening the chief snake priest carries the reptiles in a large bag to the above named bower. Soon the priests appear from their respective kivas, and after various performances and chanting of different songs in front of the bower the antelope priests form a line in front of the bower and keep in motion their rattles. The snake priests form in parties of three, and then the most horrible sight begins. One after the other goes to the booth, takes a snake in his mouth, and walks slowly in a circle before the bower, one of his companions stroking his back with the snake whip. The other companion stands ready to pick up the snake as it is dropped on the ground. As soon as it is dropped, the dancer takes another one, etc., trio following after trio. By the time all snakes have been handled some of the gatherers hold three, four or even more in their hands; if they get too many they hand some to the "antelopes." Occasionally a dancer will take more than one reptile between his teeth. They sometimes wind around the neck, work their heads into the long hair, or try to get into the noses or ears of the dancers. When all snakes have been handled they are all thrown on the ground, each snake priest then grasps as many as he can with both hands and rushes down the mesa, where the reptiles are released. On their return, the priests take an emetic, and, leaning over the side of the kiva, "throw up" any charm or evil influence that may have remained with them from the snakes and that would be a source of danger to any one, not initiated with whom they might come in contact.

That is a picture as it may be seen every year in this enlightened Christian land at the end of the 19th century, while missionaries and money are sent to heathen lands and our armies go to distant islands to offer to heathens on the point of the bayonet the blessiugs of our civilization. The stronghold of heathenism among the Hopi is not of yesterday and will not be done away with to-morrow. It will yield only to long, earnest missionary work, to much prayer and to the power of the gospel of Jesus Christ.

H. R. V.

A Brief Sketch of Rev. George Weiss, the first Minister of the Schwenkfelders in America.

Rev. George Weiss, the subject of this brief sketch, was born of poor parents in Harpersdorf, Silesia, Germany, in the year 1687. His parents were exemplary Christians who brought him up in the fear of the Lord and kept him away from the evils and corruption of the day. He adopted the religious faith of his parents who were members of that small, despised and much persecuted body of Christian believers, the Schwenkfelders, and remained a faithful defender of the doctrines held by the same to the day of his death in 1740. His choice meant his personal identification with the history of two centuries of dreadful persecution, his preference of a life of trial and persecution, and, as history later revealed, an abandonment of his home and all twice repeated for the cross of Christ.

His father taught him the trade of weaving which in later life was of considerable service to him in the winning of his daily bread.

His mental powers were of no mean type as all his labors show. He was an apt student and made considerable progress in his studies, mastering among other things the Greek and Hebrew languages sufficiently to teach them and make intelligent use of them in his studies.

He early became a lover of poetry and religious writings in general and continued his studies in these lines all his life, becoming himself a

considerable writer of religious hyms and discussions.

He was married to Anna Meschter of Langennendorf in 1715. Their only son Abraham died before he was two years old.

In the year 1718, Charles VI, having resolved at the instigation of the persecutors of the Schwenkfelders that only the religions sanctioned by the peace of 1648 should be tolerated gave orders as a preliminary step that Schwenkfelders were to be earnestly exhorted to accept one of the three sanctioned faiths. The Schwenkfelders followed this up with a plea for toleration which only intensified the zeal of the emperor to convert them. Consequently, in December 1718, two Jesuits came into the neighborhood of the Schwenkfelders with royal mandate, power and prerogative to convert them to the Catholic faith. While this storm was gathering over their heads George Weiss was busily engaged in the study of the faith of the fathers, so that at the proper time he was prepared to take the place of chief writer for the Schwenkfelders in the trials that were brought upon them. Some of the writings of this period are still extant and are worthy of more consideration than they are at present receiving.

Sad times followed for this handful of believers. The Lutheran minister soon had the satisfaction of receiving into his church 70 Schwenkfelders and the consequent discomfiture of paying a fine of 20 gulden for doing so without permission of the Jesuits. In companies of 40, 50 and even 60 Schwenkfelders marched away from their homes to be tried, fined or sent to prison for absence from the obligatory Catholic services. Men, old, weak and tottering, were made to stand six long hours and answer questions, the father of George Weiss. Casper Weiss being one of them. Even in death the persecutor followed them. Their dead were buried without song or sound of bell or pall-bearers or procession of mourning friends in the carrion-pit of the public pasture land conveyed thither on wheelbarrows. People were forbidden to buy any property from the Schwenkfelders or in any way to assist them in any attempted flight under heavy fine and confiscation of such purchased property. Even in case of flight and total abandonment of their all by Schwenkfelders, Catholics only were allowed to buy the abandoned property for the benefit of the Jesuit Mission. During this time Weiss rendered valuable service and stood faithfully by the banner he had chosen.

To many, surrender to the Catholics was impossible; the thought of courting death in prison by staying was unbearable; flight accompanied by the abandonment of their houses, homes and all to their persecutors was thus the only recourse left. Accordingly after securing permission from Count Zinzendorf, the faithful Schwenkfelders fled to Saxony by night in 1726 and found refuge in Herrnhut, Gœrlitz and other places, Weiss being of course one of the refugees.

Here they lived for a time as tolerated outlaws without the right to hold any real estate or to hold services as they chose. They soon learned that even here peace could only be had by surrender of their convictions. Persecutors were after them again and notice was served that they must seek another place of refuge within a given time. All but 40 families surrendered, joined church and thus at a costly price bought their freedom. These remaining 40 families after thrilling and sorrowful experience landed in Philadelphia Sept. 22, 1734, took the oath of allegiance Sept. 23 and on the 24 returned thanks to the Lord for their safe deliverance.

During the period of the stay among the Moravians, Weiss was industrious in his religious labors. In 1730 he made a collection of his writings in poetic form under the general title: "Meditations, that is Consideration and spiritual Explanation of the Names of the different Patriarchs and Prophets in the Old Testament and the Evangelists and Apostles in the New Testament." He also wrote quite a number of letters at this time to different members of their little flock. At the request of his fellow-believers he assumed direction or control of their religious exercises. He conducted prayer-meetings, instructed them and cathechised their children. He continued these exercises even on their voyage across the Atlantic and was full of hope for a happy outcome after their settling in Pennsylvania. In a letter dated November 30, 1732, he entered into an explanation, defense and justification. The letter shows a deep spirituality, humility and sense of unworthiness and responsibility. In reference to his relation to them as teacher he stated very plainly that he was not to be regarded as a preacher or teacher or leader who has charge of a church with the ordinary teaching and care. During this period a lad came to him to study who made such progress that before he was ten years old he had acquired a pretty general knowledge of Latin and also

knew the rudiments of the Greek and Hebrew languages. This lad was afterward known as the Rev. Christopher Schultz, Sr., who for many years was the main stay of the Schwenkfelders, whose descendants are quite numerous to-day and the fruits of whose labors many an unsuspecting soul is reaping now. We must not linger here however but hasten to follow the fortunes of our immigrants.

The picture presented by these simple people on that ever memorable first Memorial Day, September 24, 1734, is worthy of a master hand and pencil. They were a handful of poor immigrants, despised, providentially saved from years of service as redemptioners to pay their ship passage and perhaps from dire persecution at the hands of Zinzendorf, by the charitable hearts in Holl and that aided them, freed but a day from the thralldom of centuries of cruel religious oppression, unaccustomed to the art of church government or the enjoyment of untrammeled public divine services, firmly convinced that it was their duty to maintain in their thinking and living the principles of religious liberty. Behind them was the deep sea made memorable by a tedious voyage in great sorrow and grief; beyond the sea the father-land whose tale of ten score years of cruelty was ineradicably engraven on memory's tablet; before them an unexplored wilderness filled with fabled wild beasts and cruel savages, without a place of their own to rest their weary heads.

Death came soon after and took away the wife of George Weiss and thus left him alone, the last of his family.

The first winter the people mainly lived as hired help or as boarders or in rented houses. They had hoped to start a colony similar to those founded by the Moravians but for a number of reasons found it impracticable. One soon reads of their clearing the forests or tilling the soil or rearing their homes in Macungie, Goshenhoppen, Falckner Swamp, Skippack, Methacton, Salford and Cresheim. The earning of their food and raiment and winning of their homes after being settled necessarily compelled the people to pay close attention to their daily toil and labor. Weiss soon learned that the people could and would not devote as much time to his ministrations as he desired and in consequence experienced during 1735 bitter grief, dejection and discouragement and even wept over the condition of his people. Beside visiting several families staying with them for weeks at a time and teaching their children, there were practically no public religious services. Organization there was none.

The contemplated marriage of two Schwenkfelders raised the question of organization. The bridegroom came to Weiss and expressed the wish that the ceremony might be performed by one of their own number. Weiss considered the wish and as a consequence wrote a letter in November 1735, in which he suggested the selection of one deacon (Vorsteher) and two elders (Aelteste). November 9, nine Schwenkfelders met and elected George Weiss as Deacon and B. H. and D. S. as elders. (Balzer Hoffman and David Seipt). A contract was then drawn up which was signed by the people, the elders and Weiss himself. This signing was not looked upon as obligatory or as a compact between them, but rather as a means by which he might know who confessed himself to their arrangements in case any questions might be raised and also as a safegard against their acting in any way against the government.

Upon this, Weiss assumed charge of their religious services and went earnestly and faithfully to work. Meetings were held regularly and work organized that would put present work to shame. Trouble soon arose however. In a letter dated, "Skippack, December 15, 1737," he wrote among other things these words: "After having tried for a considerable time this plan (referred to above) I am compelled in protection of my conscience, to avail myself of another method to prevent if possible with respect to my own person, a Gideonitish idolatry or Jereoboamitish calf-worship. If you desire to use it for such purpose I hope before God to be excused. My service concerning which I have a good conscience before God is clearly enough indicated in the conditions of our contract, although misunderstood, and consists in this: to reveal again and bring to light according to my power our neglected Christian theology. Formal worship is not a part of this neither is it a part of formal worship; for formal worship and a regular congregation belong together. Regular worship has indeed been established; meetings have been held now at this place now at that place and guard against it as best one could, one cannot prevent the growing out of it of an established custom and order. It might thus easily happen that at my death some fickle person with

a little worldly wisdom without savor or strength might allow himself to be used to step into such place and in appearance imitate the same. I therefore recall such ordinary regular service to myself and will for myself hold service in my simplicity; public indeed and free to every one. Whoever will may come—and thus I hope to place matters upon such a footing that when I die the plan may die with me." On this modified plan he kept up his work for his people with varying success to his end. He wrote letters, conducted meetings, catechised the children, prayed and labored with the people as becomes a faithful Shepherd.

While Weiss was thus at work trying to win his people to the Savior and to build them up in the faith of the fathers, another element was also at work. Spangenberg was in their midst. Reichel says: "The immigration of the Schwenkfelders to this country was the first cause for establishing a Moravian colony in America." Spangenberg a missionary and afterwards a bishop of the Moravian church came to America March 1735 and came to live among the Schwenkfelders April 1736. It was his object to win them over to his faith. He lived with them, worked with them, worshipped with them in the hope of ingratiating himself into their favor. He was kindly received by the people, although they did not allow themselves to be drawn into intimate acquaintanceship with him. Weiss, who was not at all inclined to adopt the Moravian forms, their system of doctrine and external ceremonies, finally forbade his teaching in their meetings. In a letter written 1738 Spangenberg says: "The Schwenkfelders now form themselves quite into a sect and exclude all who will not enter fully into their affairs." Spangenberg closed his labors among them August 1739, and sailed for Europe without having accomplished his mission.

During the last year of his life Weiss was sickly, a weakness coming over him which increased as his end approached. On the third of March, 1740, he was in Goshenhoppen, where in the evening he for the last time met and instructed his catechumens; and on the following morning, although in feeble health and only six days before his death he preached for the last time. He was confined to his bed only a week, suffering an extreme weakness with a slight pain in his side and pain in his bowels. He died at his chosen home not far from the Lower Salford burying ground, where he was buried on the 13th of March, 1740.

This fragmentary sketch can not make reference to many interesting details in the life of Weiss. Quotations have been embodied for which credit can not be given in each instance on account of limited space. H. W. K.

Wadsworth Academy and Normal School.

The first Mennonite school for higher education in America is still in existance. It is now know as the Wadsworth Academy and Normal school, and is under the able management of the Rev. N. C. Hirschy, pastor of the Mennonite Church at Wadsworth, Ohio. The buildings and ground have recently been improved and are now

in good condition for efficient work. Two courses of study are offered as the name indicates. The faculty consists of six teachers for the coming school year. Pleasant memories of the past still cling to the walls of this seat of learning. A museum has recently been added, in which is found the old pulpit over which our beloved Prof. C. J. van der Smissen used to preach. With the inspiration of the past, this institution now looks to a future of usefulness, in contributing its part towards the education of our youth.

Elkhart Institute.

Elkhart Institute, located at Elkhart, Indiana, is a strictly Mennonite Institution and has a corps of thirteen teachers. Noah E. Byers is the principal and C. K. Hostetler is the business manager and the editor of the Institute Monthly, a monthly publication issued in the interest

of the school. One of the most prominent features of the school is the effort to impress on the student the claim and benefits of a Christian education. Besides the Academic, Normal and Commercial departments there is added a two years' Bible course. The roll of students for last year show that 171 students have attended; these students coming from twelve states and Canada.

The Elkhart Normal School and Business Institute, is in the full sense of the term a Mennonite school. It is a practical and live institution. It is under the able efficient management of Prof. H. A. Mumaw, B. S., M. D. Dr. Mumaw, who founded and successfully established the Elkhart Institute has also met with unexpected success in this his new enterprise. Elkhart can truly be termed a Mennonite city with its two Mennonite Schools, and its large Congregation with its numerous ministers; and with a large and complete publication and printing house, capable of meeting almost any emergency in the line of Mennonite needs. The Elkhart Normal has made wonderfully rapid forward strides and is aiming for a high mark, which we believe Dr. Mumaw, with his able corps of ten instructors will reach. The Educational News, a four page monthly, is the official organ of the Normal.

The Mennonite Preparatory School. Kansas can not only boast of its Bethel College and its numerous Mennonite parocial schools, but has, since 1897, a Mennonite Preparatory school, located at Hillsboro, which promises to become an important factor in the future education of our young people in the Sunflower state. The Rev. H. D. Penner is the principal and understands how to fill the gap between the public and parocial school on the one hand and Bethel College on the other. It is not encroaching on the rights of any but has its own place and fills that well. A two years preparatory course is at present offered and seemingly meets with unexpected success. The school buildings are already insufficient to accommodate all who seek instruction here.

Colonel Havelock told his boy Harry, to wait for him a little while on Lincoln Bridge one day. That was at noon. His father, in the pressure of business forgot that his son was waiting for him, did not return until seven o'clock. The boy was perplexed and disappointed at so long a wait, but he trusted his father's word and knew all was well.

Mennonite Literature in Colonial Times.

In searching colonial records for Mennonite literature, we find comparatively little, but the little found is well worth reading, and rewards one's search. Two Mennonite writers of note are worthy of special attention. These are Heinrich Funck and Christopher Dock. Heinrich Funck settled in Pennsylvania in 1719, near the present town of Harleysville. He was a farmer and a miller. But, further, he was a preacher and Bishop in the Mennonite Church. Posterity, however, will remember him as a writer. He wrote three books still extant. One was printed in 1744, entitled "Ein Spiegel der Taufe mit Geist, mit Wasser und mit Blut." (A Mirror of Baptism of Spirit, of Water and of Blood.) The discussion is divided into nine parts or chapters, each feature of the three-fold baptism taking up three chapters. The last topic, baptism by blood or suffering, is perhaps novel to us, but was deemed of great importance, and was frequently dwelt upon by Mennonites

for reasons to be given later. The book contains about a hundred pages, and was published by Christopher Sauer, who, six years before, had set up a printing press in Germantown. Sauer was never identified with any church, though he agreed on doctrinal points with the Brethren or Dunkards, whose publisher he may be said to have been. He could not agree with Heinrich Funck on baptism, and thus, when the above book was printed, instead of letting his name appear as publisher on the title-page, he inserted the inoffensive but vague information, "Gedruckt under der Presse." (Printed under the Press.) The ideas in the book are confessedly enlarged from Menno's Fundament Boek. He understands baptism by sprinkling to be the Scriptural mode, quoting in support Exodus 29: 4; Numbers 19: 9, 18; 1 Cor. 10: 2; Heb. 9: 10, 13, etc. As to the ark referred to in 1 Pet. 3: 21, which saved eight persons from the flood, the whole being offered by the Apostle as a figure of baptism, Funck emphasizes the point that rain fell upon it, this plainly holding forth the figure of sprinkling, or (perhaps) pouring.

But the book which will always be peculiarly associated with his name is the "Restitution oder Erklarung einiger Haupt-punkten des Gesetzes." This work was published in 1763, subsequent to his death. It contains 316 pages, including title-page and a combined Preface and Table of Contents. This is the reference to the author on the title-page (I translate into English): "By a teacher of the Old and New Testaments in the Congregation of Believers in Jesus Christ, known as Re-baptizers (Wiedertæuffer) or Mennonites, Heinrich Funck, published by the surviving children of Heinrich Funck."

The Restitution, according to its purport, is mainly a commentary on various institutions in the Old Testament dispensation, comparing each type with the one antitype, Christ, who fulfilled them all. The book exhibits a very intimate acquaintance of the writer with the Scriptures. Occasionally the analogies are forced or fanciful. But the interpretations are, on the whole, saved from becoming extravagant by the good sense of the writer and the wholesome example of the Epistle to the Hebrews. The book doubtless had a large circulation. It was published also in Europe.

A third book of this truly spiritual and enterprising man is one entitled "Ein Geistliches Gemueth-gespræch"(A Spiritual Heart-talk). It is a rare book, and we have not yet looked into it.

Every one knows of Van Braght's immense Martyrer-Spiegel (Mirror of Martyrs), published in Dortrecht, Holland, in 1660. In 1748 it was translated into High German, Heinrich Funck having had a leading hand in it. The Mennonites of Pennsylvania were in fear of war, King George's War of 1744 just having begun to break out. They anticipated persecution as a consequence partly of their principle of non-resistance, and conceived the Martyr-book of their forefathers to be the proper book for their people and children to read as preparation for impending martyrdom. This fear seems to have been wrought into Funck's Spiegel der Taufe.

Peter Miller, a member of the Ephrata cloister, was charged with the translation. After this had been done, Funck and one Dielman Kolb revised it leaf by leaf, comparing it with the original, so as to be sure of its accuracy. It took them three years to revise 1512 folio pages. Twelve hundred copies were printed and nearly all sold. The book is a lasting monument to the men and community concerned in it. It was the most extensive literary work of colonial times.

Thus far it has been seen that Mennonite colonial literature was exclusively religious. But it was also pedagogical. Christopher Dock will be remembered as the author of the only treatise on the art of teaching in colonial times. He was a school teacher and a preacher in the neighborhood adjacent to Funck's, having settled there in 1735. He taught three days a week in the Salford and Skippack communities. Many of his illuminations, or Fractur-Schriften, enthusiastically practiced and taught, are still in existence. Four works issued from his pen. The most noteworthy is his Schul-Ordnung (School-Discipline). It enjoys the distinction of being the first work on education to appear in America. Its topic is in what way children might be well-instructed in secular as well as religious subjects. Some of his rules are sound and scientific, and cannot be improved. His Hundert Sitten-regeln, bound in one volume with Ein Hundert Christliche Lebens-regeln, constitute, perhaps, the first code of etiquette ever compiled in America.

His poetry consists of Lieder or hymns, and breathe love toward the Creator, and other sentiments. As hymns they rank high.

NORTH AMERICA.

NOTE. The editor will consider it a special favor to any one who may send corrections to the following list of Ministers, Name or Address, or where the names of ministers fail to appear. Address 2110 Marshall street, Philadelphia, Pa.

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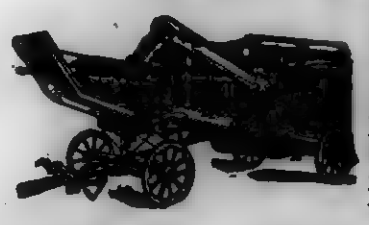

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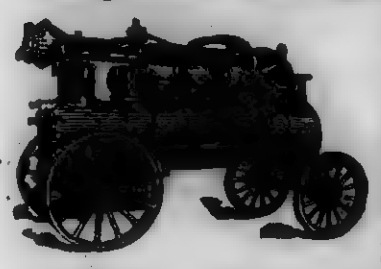

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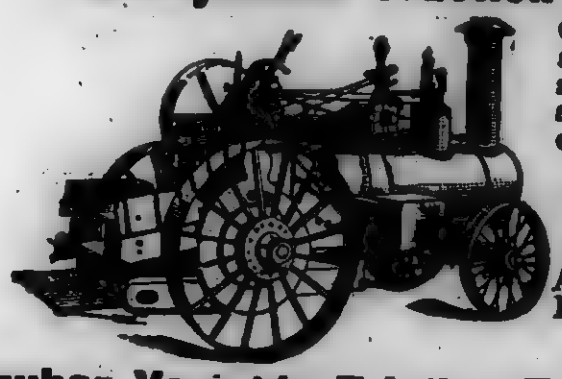

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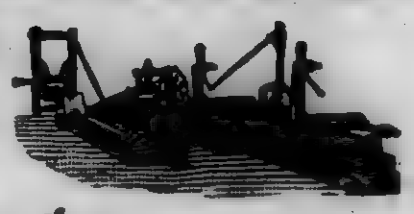

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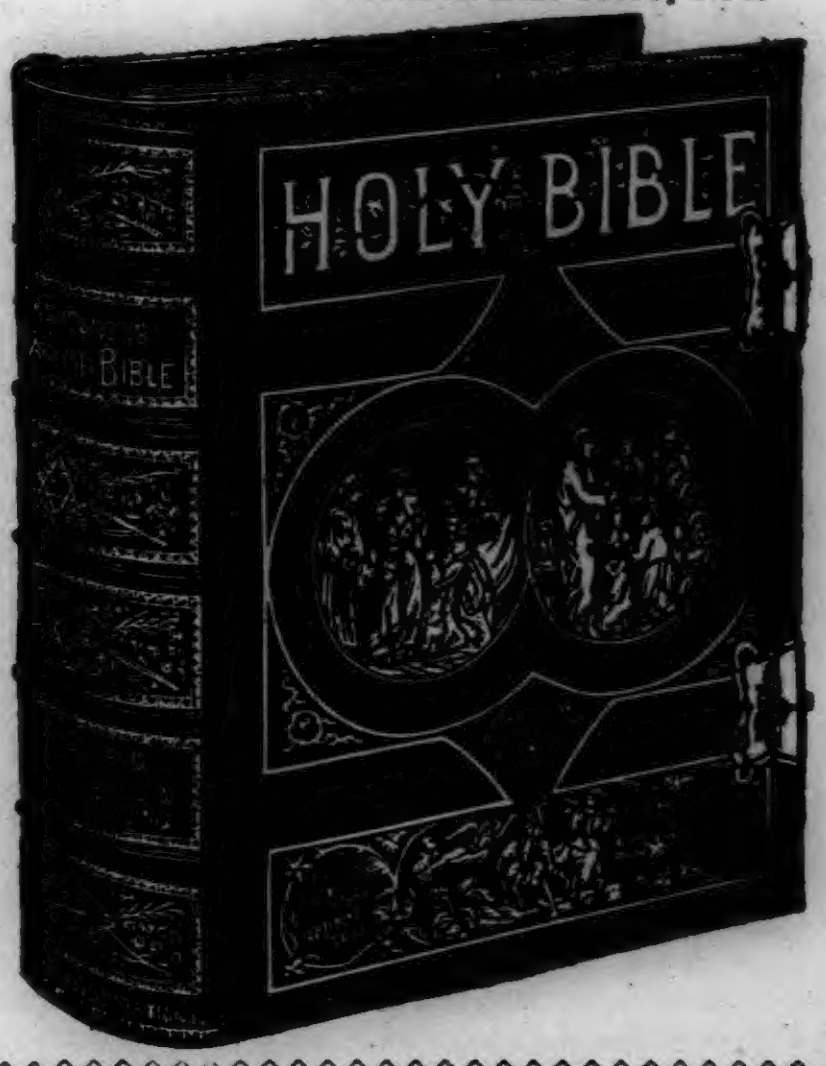

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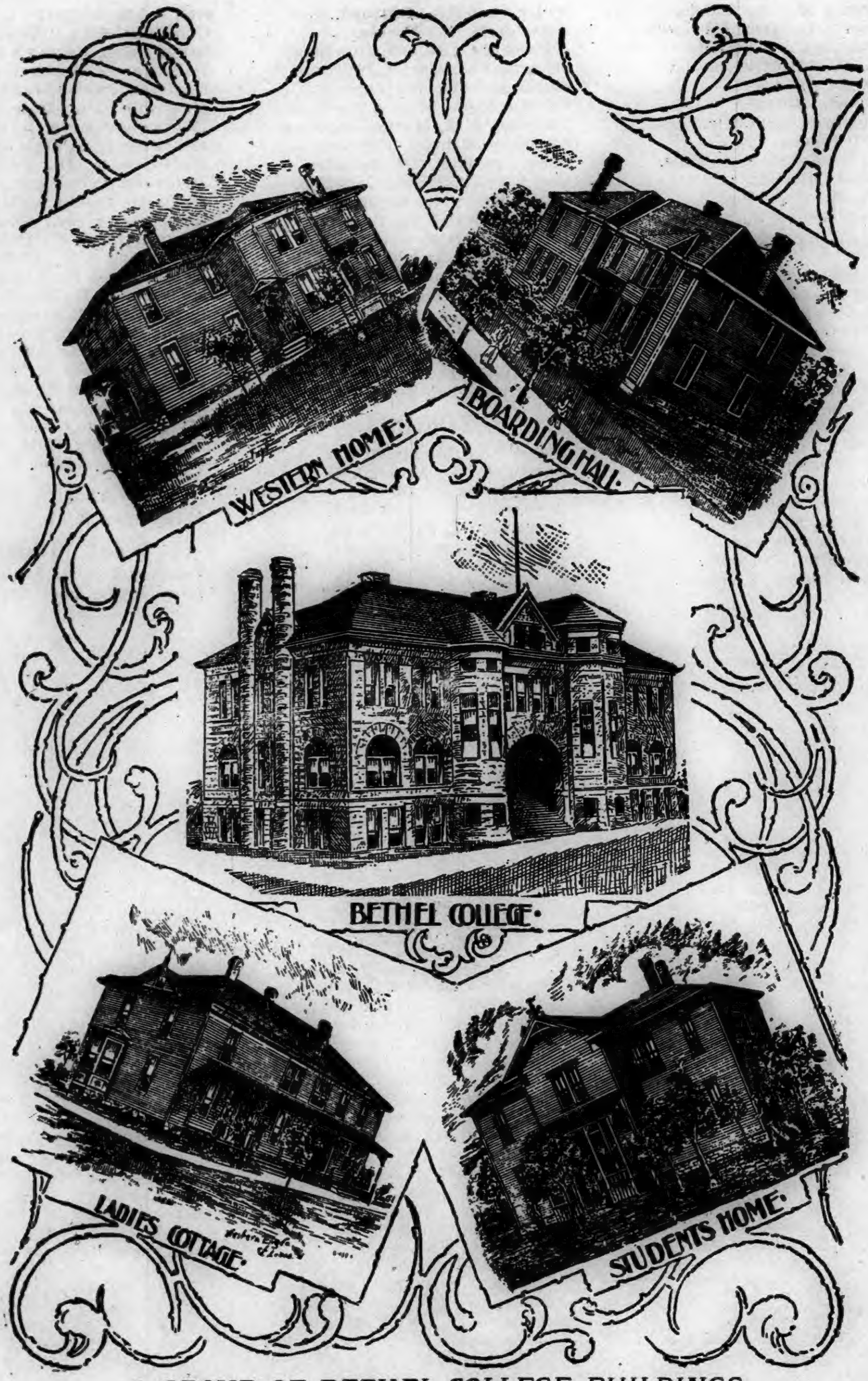
Beachey Daniel, Aurora.
Teets Jacob, Lost River.



A GROUP OF BETHEL COLLEGE BUILDINGS.